THE ECLECTIC REVIEW,

For MAY, 1809.

Art. 1. *Reliques of Robert Burns:* consisting chiefly of Original Letters, Poems, and Critical Observations on Scotch Lays. Collected and published by R. H. Cromek. 8vo. pp. 454. price 9s. bds. Cadell and Davies. 1808.

IN youth, when we first become enamoured of the works of the great Poets, we naturally imagine that those must themselves be the happiest of men, who can communicate such unknown and unimagined emotions of pleasure as seem at once to create and to gratify a new sense within us, while by the magic of undefinable art they render the loveliest scenes of nature yet more lovely, make the most indifferent things interesting, and from sorrow itself awaken a sympathy of joy unutterably sublime and soothing. He, who in his early years has never been so smitten by the love of song as to have wished, nay even *dreamed* himself a Poet, (as Hesiod is said to have done, though few like Hesiod, *awaking*, have found their dream fulfilled,) is a stranger to one of the purest, noblest, and most enduring sources of earthly enjoyment. When, however, glowing with enthusiastic admiration, we turn from the *works* to the *lives* of these exalted beings, we find that they were not only liable to the same infirmities with ourselves, but that, with respect to many of them, those vehement passions which they could kindle and quell at pleasure in the bosoms of others ruled and raged with ungovernable fury in their own, hurrying them, amidst alternate penury and profusion, honour and abasement, through the changes of a miserable life, to a deplorable, and sometimes a desperate death; while, among the more amiable of this ill-starred race, those finer sensibilities, that warm the heart's blood of their readers with ineffable delight, were to the possessors slow and fatal fires feeding upon their vitals, while they languished in solitude and sunk in obscurity to the grave, after bequeathing to posterity an inheritance, in the unrewarded productions of their genius, that should last through many generations, and cast at once

a lustre and a shade on the age in which they *flourished*, as the phrase is,—in which they *perished*, as it ought to be. On the whole then, (though it is a frigid and disheartening conclusion,) it is well when a youth of ardent hope and splendid promise, who has been allured into the 'primrose path of dalliance' with the Muses, by the songs of their most favoured lovers (heard, like the nightingale, unseen) is in due time, and before he is irrecoverably bewildered, alarmed and impelled to retreat by the affecting and humiliating sight of those lovers, discovered in their characters as men, of low estate, neglected or contemned by the multitude, trampled down by the pride of wealth and power, hypochondriac martyrs of sloth, or suicidal slaves of intemperance. If ever there were an *example*, of paramount genius,—like the first-created Lion, bursting from the earth,

> ——————'pawing to get free
> His hinder parts,—'

then rampant, and bounding abroad, and shaking 'his brinded mane,' in all the joy of new found life,—calculated to quicken souls as sordid as the clod, and make them start from the furrow into poets, the story of Burns affords that inspiring example: and if ever there were a *warning*, of the degradation and destruction of powers of the highest order, calculated to scare the boldest, and even the vainest adventurer in the fields of poesy, the story of Burns too presents that terrific warning, that 'flaming sword turning every way,' to forbid entrance into the Paradise, wherein he flourished, and fell.

The volume before us consists of letters, poems, and other pieces, which had either escaped the notice of Dr. Currie (whose edition of Burns's Life and Works appeared in 1800, for the benefit of his widow and children), or were then thought too insignificant for publication. Of the genuineness of most of these pieces no doubt can be entertained; of their merit we shall say a few words, and only a few, hereafter; but we shall take the opportunity of entering, as fully as our rigid limits will allow, into a consideration of the poet's general claims, as an author of original, though unequal worth.

In analysing the character and talents of Burns, philosophy and criticism have exhausted their powers, and their subject too, except on one point, a point which critics and philosophers seldom regard with a partial eye, and frequently overlook altogether,—the influence which religion had in forming the heart and mind of the poet. The remarks which we may make on this neglected topic, will give some variety, though no attractive novelty, to our review of his genius;

for the leading events of his *life* we shall consider solely in connection with his *genius*, the progress of which from childhood to maturity we purpose rapidly to trace.

Robert Burns was born at a small house, near the town of Ayr, on the 29th of January 1759. His father, William Burns, was a wanderer from the Highlands, whence he was driven by adversity in his youth; but he brought with him into the vallies of the South the untameable mountain spirit of the North, and through many a change of condition (where every change was but variety of wretchedness) he maintained that headstrong integrity, and jealous independence, which may make a poor man's cottage his castle wherein even great men may tremble to assail him, but which will inevitably *shut in* poverty with the very door that *bars out* oppression. At the birth of his son Robert, he was a gentleman's gardener; but afterwards entered first on a small and then on a larger farm, which proved only a lesser and a greater evil, till broken in spirit, and strength, and circumstances, he escaped a prison by finding a grave. From his cradle, Robert was taught the scriptures by his father, Scotish songs by his mother, and all the lore of tradition by an old woman in the neighbourhood, who had an inexhaustible stock of tales of terror and pity wherewith to feast his insatiable curiosity. Speaking of this period of his life, in a letter to Dr. Moore, he says, 'I was by no means a favourite with any body. I was a good deal noted for a retentive memory, a stubborn, sturdy something in my disposition, and an enthusiastic *ideot-piety*.' When we reflect that at the time of writing this letter (1787) poor Burns had already got rid of just so much of his piety as constituted the happiness of his infancy, and retained just enough to make him wretched with remorse during the rest of his days, (which many of his poems and letters most bitterly testify) we can lay little stress on this contemptuous description of his early piety, especially since he adds,—'I say *ideot-piety*, *because* I was only a child:'—as if a child, a little child, such as Jesus took in his arms and blessed, were incapable of both feeling and exercising a piety acceptable to God; as if the loveliest sight out of heaven, an infant at prayer, were an *ideot* spectacle! It would be wasting time to refute a mere bravado expression. We hereby ascertain the fact, that religion made a very early, and, judging from his following life, an indelible impression on his mind; and, consequently, in a high degree influenced the growth and character of his genius. This is manifest from various passages in his writings. Two of the most beautiful and affecting stanzas in "the Cotter's Saturday Night," in

which the bard is known to have described the felicities of his father's cabin, are on the principal subjects of the bible, and prove that not only the day-spring of poetry from on high that shines through the psalms and the prophecies had fired his infant imagination, but that the simplicity of gospel narrative and the power of gospel truth had captivated his soul with that sweet and irresistible constraint, which ever accompanies the word of God received in a 'pure heart.' One who had always been a total stranger to the dying love of the Redeemer could never have penned the following lines, humble yet exquisite as they are.

'Perhaps the Christian Volume is their theme,
How guiltless blood for guilty man was shed,
How He, who bore in heaven the second name,
Had not on earth whereon to lay his head.'

He who does not feel his heart burn within him while he reads this passage may well suspect that he wants something,—whether it be *taste* or *grace* we leave him to determine. To the cherished remembrance of early religious feelings, and a peculiarly happy talent of imitating the language of the Sacred Writers, the poems of Burns are indebted for much of their splendour of expression and elevation of thought, their purity, tenderness, and force.

But the wild minstrelsies of his native land, unrestrained and irregular, and infinitely variable,—confined indeed within a narrow circle, but that circle was a magical one; and limited to a single key, but that key had a minor third of surpassing sweetness,—contributed likewise to awaken his fancy, interest his feelings, and enrich his memory with images and sentiments sublime and striking; while its melodies that flowed around him were mingled in his ear, and associated in his thought, with the harmonies of nature heard amidst forests and mountains, the music of birds, and winds, and waters, which they resembled in unmeasured fluency and spontaneous modulation. Then too the stories of tradition, which he learned from the beldame already mentioned, made him the inhabitant of an imaginary world, wherein all that 'fable yet had feigned, or fear conceived,' was realized to him; for he was a thoughtful and solitary boy, and in solitude and thought he peopled every scene that was dear and familiar to his eye with spirits and fairies, witches and warlocks, giants and kelpies. It is evident from almost all his pieces, that it was his delight, and indeed his *forte*, to *localize* (we use a word of our own) the personages of his poetry—whether the offspring of his brain, like *Coila*, supernatural beings, like *dancers* in *Kirk Alloway*, or national heroes, like *Wallace*

Bruce—with the very woods, and hills, and streams, which he frequented in his youth. And, in his mind, this natural association was so lively and abiding, that there are few of his descriptions,—descriptions in number, variety, and beauty rarely equalled,—on which he has not cast such a day-light of reality, that we cannot doubt that they had their prototypes in nature, and not only in nature but in his native district: for neither his knowledge, nor his affections, were ever much enlarged beyond the province of his birth; and beyond Scotland they scarcely extended at all. He was distinguished, according to his own words, in his childhood, for a retentive memory; in the stores of that memory we discover the hidden treasures of his Muse, which enabled her, with a prodigality like that of Nature, to pour forth objects of every form, and colouring, and character, and, with an economy like that of the most perfect Art, to select and combine every feature of pleasing or magnificent scenery with such simplicity and effect, under every aspect of sky or season, that the Bard himself seems rather to be a companion pointing out to the eye the beauties or horrors of a present landscape, than the magician of genius creating a fairy scene visible only to the imagination. He appears to invent nothing, while in truth he exercises a much higher power of mind than that which is frequently dignified with the name of invention, and which is often a mere arbitrary and dissonant combination of things, harmonious only when arranged by the hand that built the universe, or faithfully copied from the original models of that hand by an earthly one that presumes not to add a touch of its own. The genius of Burns, like his native stream, confined to his native province, reflects the scenery on the 'banks of Ayr' with as much more truth and transparency, than fictitious prospects appear on the opaque pages of more ostentatious poets, as the images of trees, and cottages, and animals, are more vivid and diversified in water, than the shadows of the same objects on land.

At the age of six years, Robert Burns was sent to school, and from that period to his twenty-fourth year he acquired progressively, that is, as opportunities would allow, so competent a knowledge of the English language, by a pretty extensive acquaintance with English authors, that he was qualified to write it not only with correctness and energy, but with grace and purity, as is evident from many beautiful examples in his poems. These, however, are rather to be found in detached passages intermingled with his Scotish compositions, than in pieces entirely English; for in the latter he frequently fails, sometimes by being too daring, sometimes by being too diffident, and in both cases more from ignorance of his real

strength, than from unskilfulness or imbecillity;—beside this, neither the rhymes nor the cadences of his native poetry can be tolerated in 'suthron' song. He also added to his learning as much French as served to alloy the sterling of his prose, both in his letters and in his conversation, with common place phrases, which every boy who has got hold of a nasal twang that makes the ear tingle, and has gabbled his way through the kitchen-dialogues at the end of any French Grammar, (and the worse the better for *this* purpose,) knows how to use *mal-a-propos*, on every occasion where he expects to be admired, and deserves to be hissed. His poetry, however, is fortunately very little tainted with this pitiful pedantry. Of Latin we cannot find that he learned more, than to say that he knew *less* than nothing,—that is, a few phrases by rote. But during all these years, owing to the narrow circumstances of home, he was obliged to increase his precarious stock of knowledge by stealth from the tasks, or by chance in the occasional intervals, of hard and multifarious labour in his father's farm; and that labour ill-supported by scanty fare at the best, while it was sometimes aggravated by the want of the necessaries of life. Gilbert Burns, his brother, in a letter to Dr. Moore, (Currie's Edit. I. 71.) says that Robert at thirteen assisted in thrashing the crop of corn, and at fifteen was the principal labourer, for his father had no hired servant male or female. 'For several years, butcher's meat was a stranger in the house, while all the members of the family exerted themselves to the utmost of their strength, and rather beyond it, in the work of the farm.' Notwithstanding all these disadvantages, Robert improved both in mind and body, and when he arrived at manhood was so healthy and vigorous, that in seed time or harvest, in summer or winter, with the plough, the scythe, the sickle, or the flail, he yielded to no competitor.

While he was yet a child, in addition to his miscellaneous school reading, the Life of Hannibal, and afterwards the History of Wallace, fell into his hands. These were the first books that he ever had to read alone; and in all the luxury of solitary happiness he stole away from toil and from amusement to enjoy them without interruption. These were the very books best suited to his genius at that age; they awakened the noblest energies of his mind; and lighted up an inextinguishable flame of heroic virtue and patriotic feeling in his bosom. He became a soldier immediately; the drum and bagpipe spake a new language in his ear, which was answered in corresponding tones from the recesses of his heart; he left his boyish sports, and strutted through his native village

after the recruiting ensign, in the spirit of Hannibal overrunning Italy, or Wallace repelling the southern ravagers. Thus the character of grandeur and sublimity was stamped upon his soul, while it was as yet soft in the mould; he became a hero long before he was a man, and what was of much greater consequence to his future glory—long before he was a lover. His genius was hewn out of the quarry with the strength and proportions of a Hercules; love, indeed, afterwards touched it down into a gentler form, but even love could never reduce it to an Adonis; the original majesty remained after the original ruggedness was softened away. The graces may be added to the noblest mind without destroying, though perhaps not without lessening its dignity; but when they precede the heroic virtues, they preclude them. The former are parasitical, and may be ingrafted on any stock; the latter are indigenous, and must be implanted in the soil in their due season; the misletoe adorns the oak on which it flourishes, but the oak cannot grow out of the misletoe,—it is the giant son of earth, from which it not merely derived its origin, but it perpetuates its strength solely by attachment to its mother. We insist on this point the more, because we conceive that in every mind, which has been so fired and frenzied with love as the mind of Burns was, sublimity and grandeur, if they prevail at all, must have been antecedent to tenderness and passion; and as these exalted qualities eminently prevail in the poems of Burns, we conclude that their glorious features were impressed upon his genius by his early familiarity with the Scriptures, irrevocably confirmed by his later acquaintance with the exploits of warriors, like Hannibal and Wallace, whose prowess and patriotism filled his young heart with transporting hopes and desires before effeminating sensibility subdued it. Hence he was prepared to be both a poet and a lover of a far higher order than the late Thomas Little, or the present Thomas Moore, in whom love seems a disease of the senses, and poetry the wanderings of a delirious imagination; while the love of Burns is always a passion of the heart, and his poetry the language of nature,—of a heart led astray, and of nature corrupted, we acknowledge, which may often excite our pity, but seldom our scorn.

At length love found him. Then, as the morning-mists, when they retire from the advancing sun, leave the landscape which they had obscured more beautiful, diversified, and spacious, than could have been imagined before,—so when the selfishness of the child, and the obstinacy of the boy, were dissolved in the growing ardour of the youth, Burns discovered a new world of social feelings and generous senti-

ments in his soul, all referring to one object, and that object the dearest and loveliest, both in his eye and in his fancy, that he had ever beheld. The passage in his letter to Dr. Moore, in which he mentions this change, is so simple and striking, that we must quote it. 'You know our country custom of coupling a man and a woman together, as partners in the labour of harvest. In my fifteenth year my partner was a bewitching creature a year younger than myself. How she caught the infection (of love) I cannot tell,—but I never expressly said that I loved her. Indeed I do not know myself why I liked so much to loiter behind with her in the evening, when returning from our labours; why the tone of her voice made my heart-strings thrill like the Æolian harp; and particularly, why my pulse beat such a furious ratan when I looked and fingered over her little hand to pick out the cruel nettle-stings and thistles.' Religion, as we have seen, had already warmed his affections, and heroism elevated his imagination; love therefore found him a prompt disciple, and, unfortunately for his future peace and honour, love soon became lord of the ascendant in his horoscope, and thenceforward the load-star of his genius, and the master-passion of his life. Hitherto he had often gazed with admiration on the heavens as displaying the glory of God, and on the earth as being filled with his goodness; while in more romantic mood he had imagined his native mountains and vallies the Alps overcome and the battle fields traversed by Hannibal, or had contemplated them as the real scenes of the atchievements and misfortunes of Wallace; now he looked upon the face of nature and of his beloved with the same tenderness and enthusiasm; whatever charms he descried in the features of the one his lively fancy could attribute to those of the other. Sometimes he saw nature supereminently fair, because her beauties reminded him of her whom he adored; again the beauties of his mistress appeared unrivalled, because they alone reminded him of all that was lovely in the creation. In her presence, and even in the idea of her presence,

> 'The common air, the earth, the skies,
> To him were opening Paradise.'

Such joyous emotions as now began to visit his bosom were too restless to be confined there, too exhilarating to be told in ordinary language, and too evanescent to be revealed even in verse without the aid of glowing imagery. Then it was, according to his own scriptural allusion, that the poetic genius of his country found him, as the prophetic bard Elijah did Elisha, at the plough, and threw her inspiring mantle over him. She bade him sing the lŏves, the joys, the rural

scenes, and rural pleasures of his natal soil in his native tongue. He obeyed. His first poem was of course addressed to his first love; it was composed in his sixteenth year. We are far from thinking with Dr. Currie, that the 'Stanzas on Nelly' give *no* indication of the future genius of Burns. We shall only quote two verses as a specimen.

'As bonnie lasses I hae seen,
And many full as braw,
But for a modest gracefu' mien
The like I never saw.
* * *
She dresses ay sae clean and neat,
Both decent and genteel,
And then there's *something in her gait*
Gars * *any dress look weel.*'

Graver critics may contemn these simple lines, but we are not ashamed to avow our admiration of the last couplet in particular, in which there is exquisite natural grace both of feeling and expression;—and in which may be discerned, however dimly, the Cestus of Venus in Homer, and the *vera incessu patuit Dea* of Virgil.

From the period when he first fell in love, Burns began to be as studious to adorn his person, and polish his manners, as to enrich or embellish his mind; and he who in childhood was 'by no means a favourite with any body' now became the delight of 'the lassies,' and the soul of convivial company, though it appears, both from his own and his brother's account, that he neither indulged in love nor in liquor to any criminal or degrading excess for many years afterwards; and this he himself attributes to his early-acquired '*ingrained* piety,'—the very principle which he before stigmatized as '*ideot*-piety.' He still persevered in habits of indefatigable industry, and it was only in seasons of necessary relaxation that he gave himself up to the muses, 'the lassies', and his friends. His talents in rhyming and letter writing soon acquired him companions and correspondents of both sexes, on whom, with all the prodigality of genius born to an inexhaustible inheritance, he lavished his favours both of prose and verse, to enable them to carry on their rustic courtships, almost the only joy mingled with anxiety of humble life. For these labours he received no other recompence, than the bliss of knowing half the love-secrets of the parish. This golden age lasted till his twenty-fourth year. He then removed to Irvine, to learn the business of a flax-dresser. Here he resided only a few months; on new-year's eve, as he was carousing with some of his boon com-

* Makes.

panions, his work-shop and all his 'warld's gear' were burnt to ashes; and to crown his misfortune, the reigning queen of his heart, where many a queen had reigned since Nelly, jilted him, and was married to a rival. These strokes drove Burns almost to desperation, and he sunk for three months into unutterable melancholy; for although his sanguine temper and vehement spirit bore him frequently into mirthful society, he had within that canker-worm of constitutional despondency that secretly riots in the heart of every man privileged, or rather afflicted, beyond the common lot with the sensibility which is the soul of poetic genius, and which scarcely knows a gradation of feeling between agony and rapture. But the destruction of his property, the falsehood of his mistress, and the hypochondriac malady that seized him, were the least calamities that befel him at Irvine:—the friendship of a young fellow, (a sailor) whom he describes to be 'a very noble character, whose mind was fraught with independence, magnanimity, and every manly virtue,' proved fatal to that '*ideot*-piety,' which had been the joy of his childhood, and that '*in-grained* piety,' which, by his own confession, had preserved him from his sixteenth, to his twenty-fourth year, within what he calls (and we will not cavil about a word, since we understand his meaning,) 'the line of innocence.' Taking this jolly tar as his pilot, and his own heart as his compass, he spread his sail upon a sea of pleasure, and soon suffered shipwreck in his soul. He tells Dr. Moore that his manly and magnanimous friend 'spoke of illicit love with the levity of a sailor; which I had *hitherto* regarded with horror. Here his friendship did me a mischief, and the consequence was, that soon after I resumed the plough, I wrote the *Poet's Welcome*' to an illegitimate child. His brother Gilbert also informs the same gentleman, that in Irvine Robert 'had contracted acquaintance of a *freer* manner of *thinking* and *living* than he had been used to, whose society *prepared* him for overleaping the bounds of rigid virtue, which had hitherto restrained him.' These two quotations agree that this was the period of poor Burns's fall from virtue, and it was his fall from happiness also; his whole life from that time was a series of desperate and successless struggles against intemperance and misfortune, against conscience and remorse, against the wish to do right and the will to do wrong. But we shrink from the contemplation of his errors, and gladly turn to the brightening prospects which poetry opened to his ambition. The only good he obtained at Irvine was an acquaintance with Fergusson's Scotish Poems, which animated him to strike anew his 'wildly-sounding lyre' with emulative vigour;

and in the course of the four following years many of his best pieces were composed. But the work of his hands never prospered, after he began to deviate from 'the line of innocence.' After a series of sins and sufferings which we will not detail, in the year 1787 he was so miserable at home, that he determined to transport himself to the West Indies. Meanwhile, the publication of a volume of his poems at Kilmarnock excited the attention of Dr. Blacklock, of Edinburgh, and, in consequence of a suggestion from that amiable man and respectable poet, Robert Burns, instead of sailing to Jamaica, for which he had taken a steerage passage and only waited for a breeze, turned his face with the gale of fortune to the east, and repaired to the Scotish metropolis. Here the earl of Glencairn, and many of the nobility and gentry, as well as the literati, patronized, or rather countenanced him; for excepting the first truly beneficent man, he received little attention from the rest of his admirers, who, from ostentation, or to gratify their curiosity in beholding the prodigy of a ploughman poet, invited him to their tables, and made promises to his hopes which they broke to his heart.

A second edition of his poems now appeared, under the auspices of the Gentlemen of the Caledonian Hunt, which spread his fame throughout Great Britain, and produced him considerable profit; and now with a moderate share of the mercenary prudence, which it was his pride to despise, and his punishment to undervalue, he might have established himself in that comfortable state of comparative independence, which consists in having *a dependance* which may be *depended upon* without obligation to the oppressive and precarious liberality of the great. But our duty does not require us, and we will not voluntarily undertake the invidious task, to follow the misguided bard, through the follies, and vices, and sorrows of his latter days. With the sins of his life we have nothing to do, except so far as they may be inseparably connected with the history of his mind, which we have hitherto endeavoured to trace!—the powers of that mind had grown to their full strength and stature, before Burns reached Edinburgh, and thenceforward they underwent no extraordinary change either of improvement or deterioration, until their total and premature extinction, after a short but splendid career of fame, a merry and a miserable career of dissipation. The genius of Burns resembled the pearl of Cleopatra, both in its worth and in its fortune; the one was moulded in secret by nature in the depths of the ocean, the other was produced and perfected by the same hand in equal obscurity on the banks of the Ayr: the former was suddenly brought to light, and

shone for a season with attractive splendour on the forehead of beauty ; the latter not less unexpectedly emerged from the shades, and dazzled and delighted an admiring nation ; the fate of both was the same ; each was wantonly dissolved in the cup of pleasure, and quaffed by its possessor at one intemperate draught. It is only necessary to add, that after spending some time in seeing the world,—that is the world in Scotland, and Scotland was all the world to him, for he was a patriot to his heart's core, and to his last moment,—he sunk the profits of his poems in a farm, except two hundred pounds which he generously sent to his brother Gilbert to assist him in the support of their aged mother, a younger brother, and three unportioned sisters. While his prospects were promising, he also took the earliest opportunity of making all the amends that he could to her whom he had loved and injured the most in his native country, by marrying her. But his farming scheme miscarried; his hopes and his harvests were blasted; and the mountain of patronage, which had been two years in labour, and had made his days wretched and his nights sleepless with its groans, at length brought forth a mouse of preferment ;—we would not for shame tell, if we knew, how many Dukes and Earls and Barons and Knights and Gentlemen and Scholars and Ladies, &c. &c. it required to make Burns an Exciseman, with fifty pounds a year, which after a certain time was augmented to seventy! But his salary was too slow of growth to keep pace with his life, which was unhappily closed in July 1796, in the 38th year of his age.

As a man, Burns had a powerful understanding, a generous heart, and an independent spirit; but confidence in his powerful understanding too often rendered him overbearing, and unmerciful to the weakness of others ; his generous heart hurried him into follies, and those follies betrayed him into vices; while his independent spirit was so impatient of obligation, and so jealous of indignity, that in the presence of the great he always strove to make the nobility of blood feel its inferiority to the nobility of intellect. His social talents are said to have excelled his poetical and epistolary ones, in force, variety, and fascination; this may be the conviction of those who heard him in his happiest moods, but, without disputing the wit and vivacity of his conversation, every body else may be allowed to doubt the fact. After the retrospect of its progress which we have already taken, it will be unnecessary minutely to characterize his genius. In infancy religion was its nurse, and romance its playmate; in boyhood its energies were awakened by the voice of glory calling from the tomb

of departed heroes; in youth its sensibilities were quickened and refined by the endearments and anxieties of love; hence fervour, exuberance, spirit, and tenderness were its maiden perfections; and though it was subsequently debauched by passion, degraded by impiety, and sometimes prostituted to slander and obscenity, its 'form' never lost

> 'All its original brightness, nor appear'd
> Less than Archangel ruin'd.'—Par. Lost. B. I.

In his best pieces, Burns is the poet of truth, of nature, and his native country. His subjects are never remote, abstracted, nor factitious; they are such as *come in his way* and therefore shine in his song, as the clouds that meet the sun in his course are enlightened by his rays; his scenery is always purely Scotish, and represents the very objects that engaged his eye, when the themes with which they are associated were revolving in his mind; his feelings irresistibly impress the heart of the reader, because they are the same that impressed his own, on the spot, and at the time when, those objects were in his sight, and those themes in his thought. Burns wrote not so much from memory as from perception; not after slow deliberation, but from instantaneous impulse; the fire that burns through his compositions was not elaborated spark by spark, from mechanical friction, in the closet;—no, it was in the open field, under the cope of heaven, this poetical Franklin caught his lightnings from the cloud while it passed over his head, and he communicated them, too, by a touch, with electrical swiftness and effect. It was literaliy thus, amidst the inspiration of a thunder-storm, on the wilds of Kenmore, that he composed the '*Address of Bruce to his Soldiers at Bannoch burn.*'

It was probably fortunate for Burns, that by a partial education his mind was only cleared of the forests, and drained of the morasses, that in a state of unbroken nature intercept the sun, chill the soil, and forbid the growth of generous thought; higher cultivation would unquestionably have called forth richer and fairer harvests, but it would have so softened away the wild and magnificent diversity that makes the objects within the range of his genius resemble the rocks and moorlands, the lakes and glens of his native country, that, instead of being first and unrivalled among the Scotish minstrels, he might with difficulty have maintained a place in the third rank of British poets. It was a further and incalculable advantage to his untamed muse, that she sung her native strains in her native tongue. The Scotish language is of a very peculiar character; its basis was undoubtedly a national dialect now almost obsolete, but its superstructure consists of vulgar idioms, and its embellishments of pure En-

glish phrases. Hence the language, as it is *written*, is an arbitrary one, and its force and elegance depend principally upon the skill with which the poet combines its constituent parts, to make a *common chord* of its triple tones; and we may venture to pronounce that style the most harmonious and perfect, in which the national dialect is the *key-note*, and the vulgar and the English are subordinate. The muse of Burns disdained to confine her song to any peculiar accordance of these, but ran, as it suited her subject or her caprice, through the whole diapason of her country scale, and tried her skill in every modulation of which her mother-tongue, copious and flexible beyond any other now in use, was capable. Hence we have pieces by Burns in plain English.

'Is there beneath Love's noble name,
Can harbour, dark, the selfish aim,
To bless himself alone?
Mark Maiden-innocence a prey
To love-pretending snares,
This boasted honour turns away,
Shunning soft Pity's rising sway,
Regardless of the tears and unavailing prayers!
Perhaps, this hour in misery's squalid nest,
She strains your infant to her joyless breast,
And with a Mother's fears, shrinks at the rocking blast.'

From 'A Winter's Night.

In broad Scotish:—

'Thou never braindg't, * an' fetch't, † an' fliskit,‡
But thy auld tail thou wad hae whiskit,
An spread abreed § thy weel-fill'd brisket, ‖
Wi' pith and pow'r,
Till sprittie ¶ knows wad rair't ** and riskit, ††
An' slippet ‡‡ owre.

To his auld Mare Maggie.

In the purer or national Scotish:—

Ay free, aff han', your story tell,
When wi' a bosom-crony;
But still keep something to yoursel
Ye scarcely tell to ony;
Conceal yourself as weel's ye can
Fra' critical dissection;

---

* Reel'd forward.
† Pull'd by fits.
‡ Fretted.
§ Abroad.
‖ Breast.
¶ Hillocks tough with roots of plants.
** and †† Opened and crackled.
‡‡ Fell over.

But keek thro' every other man
Wi' sharpen'd sly inspection.' *Epistle to a Young Friend.*

But in each of these three styles, words and phrases may be traced borrowed from the other two; and, in his larger and nobler productions, Burns employs them indiscriminately or alternately at pleasure. It follows, that what is now called the Scotish is in fact only a *written* language; there is not a poem of Burns (the *mere*, not *pure*, English ones excepted) composed in a dialect spoken by any class of men in our whole of island. This is a curious and in some respects a novel view of a very interesting subject; but we must proceed. There are three other advantages incidental to the use of this dialect, which we shall briefly mention.—1st. The measure of verse may be computed by *quantity*, as well as by *the number of syllables*. The lines, marked with italics, in the following quotation will shew this; it would be wilful murder to abridge a letter of one word in them.

'As I stood by yon roofless tower,
Where the wa' flower scents the dewy air,
Where the Howlet mourns in her ivy bower,
And tells the midnight moon her care,
The winds were laid, the air was still,
The stars they shot alang the sky;
The fox was howling on the hill,
And the distant-echoing glens reply.'—*The Vision.*

2ndly. An undefinable latitude is allowed of using rhyming, jingling, or only alliterative vowel-sounds in dissonant words at the end of the lines: on this we shall not expatiate, as an English ear can neither tolerate, no comprehend terminations that are truly melodious to a Scotish reader. Finally, this dialect gives exquisite quaintness to humourous, and a simple grace to ordinary, forms of speech; while it renders sublime and terrific imagery yet more striking and dreadful; it seems not a language of this world in the following passage from "*Tam O' Shanter*," that miracle of the muse of Burns, in which all his versatile powers are exemplified through the whole compass of his native tongue, on a subject most gross and abominable, yet supernaturally grand and mysterious.

'A murderer's banes in gibbet airns,
Twa span-lang, wee, unchristen'd bairns;
A thief new-cutted frae a rape,
Wi' his last gasp his gab did gape;
Five tomahawks, wi' blude red-rusted,
Five scymetars *wi' murder crusted*;
A garter, which a babe had strangled,
A knife, a father's throat had mangled,

Wham his ain Son o' life bereft,
The grey hairs yet stack to the 'heft,
—Wi' mair o' horrible and *awfu'*,
Which e'en to name wad be *unlawfu'.*'

The elision of the *l* at the end of the two last rhymes is wonderfully expressive of a horror that *suspends the breath* of the speaker.

The high praises which we have bestowed on the poetry of Burns must be confined to his *best pieces*,—his tales, a few of his epistles, his descriptive poems, and most of his songs. His ordinary and his satirical productions, though the worst are stamped with originality and boldness of conception, are so debased and defiled with ribaldry and profaneness, that they cannot be perused without shuddering, by any one whose mind is not utterly perverted and polluted. There is a blasphemous boldness in some of his effusions of spleen and malignity against graver personages than himself, which deserves unqualified reprobation; he stabs at the very heart of religion through the sides of hypocrisy; yet the enmity itself which he manifests against her in his frantic moods, proves the power which she held over his mind, even when he was blindfolding, and buffeting, and spitting at her. In misery and misfortune she was his 'forlorn hope,' as we learn from many confessions in his letters, written in sickness and sorrow; and we fervently trust that, in his last hours, he who could pray so sweetly for another, as he does for his '*Jean*,' in the following stanza, prayed effectually for himself.

'O all ye powers who rule above!
O *Thou*, whose very self art *Love!*
Thou knows't my words sincere;
The life-blood streaming through my heart,
Or my more dear immortal part
Is not more fondly dear!
When heart-corroding care and grief
Deprive my soul of rest,
Her dear idea brings relief
And solace to my breast:
Thou Being, all-seeing!
O hear my fervent prayer;
Still take her, and make her
Thy most peculiar care.'— *Epistle to Davie, a Brother Po*

We intended to have given specimens of the diversifi compositions of Burns; but our limits restrict us, and we sh only offer one example of his *patriotic* strains, which we adm more than even his love-songs.

'We'll sing auld Coila's plains an' fells,
Her moors red-brown with heathen bells,

Her banks an' braes, her dens and dells,
Where glorious Wallace
Aftbure * the gree, as story tells,
Frae Southern billios.

'At Wallace' name what Scottish blood
But boils up in a spring-tide flood!
Oft have our fearless fathers strode
By Wallace' side,
Still pressing onward, red-wat-shod,
Or glorious died!

'O! sweet are Coila's haughs and woods,
When lintwhites chant among the buds,
And jinkin hares, in amorous whids,
Their loves enjoy;
While thro' the braes the Cushat croods, †
Wi' wailfu' cry.

'Even winter bleak has charms to me
When winds rave thro' the naked tree;
Or frosts on hills of Ochiltree
Are hoary gray;
Or blinding drifts wild-furious flee,
Darkening the day.

'O Nature! a' thy shew an' forms,
To feeling pensive hearts hae charms;
Whether the summer kindly warms
Wi' life and light,
Or winter howls, in gusty storms,
The lang dark night.

'The Muse, nae Poet ever fand her,
Till by himsel' he learn'd to wander,
Adown some trotting burn's meander,
An' no think lang:
O sweet to stray, and pensive ponder
A heart-felt song!'—*Epistle to W. S—n.*

All the preceding quotations are from poems published during the author's life-time. Of his prose, consisting chiefly of letters, we have only room to remark, that it is far more laboured and less pleasing in its construction than his verse; but it is distinguished by a vehemence of spirit and an energy of expression that give it a power over the mind of the reader, and an interest in his heart, which make its external merits or defects perfectly indifferent to him.

The authenticity of the general contents of the volume before us will not be disputed; and, upon the whole, their comparative excellence may equal that of the bulk of pieces previously published. Had these 'Reliques' fallen into our hands

* Bore the victory.
† The Ringdove coos.

as the sole remains of an unknown author, we might have contemplated them with the same kind of wistful astonishment as we look upon the bones of the Mammoth, found on the banks of the Ohio;—assuredly they indicate a mind of uncommon power and grandeur, but *alone* they would have afforded us a very inadequate idea of the talents of the author of the Cotter's Saturday Night, Halloween, Tam O' Shanter, the two Visions, the Songs of War and Love, now fortunately known and admired wherever the language in which they are written (and they can never be translated into any other) is understood. We give the editor, Mr. Cromek, great credit for what he *has done*, with a sincere view, we believe, to the honour of the poet; and when we consider the temptations to which he was exposed to publish poems and letters, which have been surreptitiously circulated, and which would have been meretriciously attractive, we give him yet greater credit for what he *has not done*. We have now enough both of the prose and verse of Burns, and much more than *can* endure. In the days of Tarquin, a strange woman came to Rome and offered nine books of the Cumæan Sybil's oracles for sale, at an exorbitant price; which being contemptuously refused, she burned three, and demanded the same sum for the other six. Being again denied, she burnt three more, and still required the price of all the nine for the last three. It was given her; and the books were preserved, and revered and consulted for ages by the Roman people. The multifarious works of Robert Burns will share a similar fate. One, older and sager than the Sibyl herself, Time, who tries all things, will offer them to the next generation in their present form; they will be rejected; in the course of fifty years he will have reduced them one third without having diminished their worth; they will still be too bulky; in another century he will curtail them as much more; then, on the remaining third, he will irreversibly fix the original value of the whole; and to posterity *those* '*Reliques*' will be inestimable.

Art. II. *Traité de Topographie, d'Arpentage, et de Nivellement, &c.* Treatise on Topography, Land-Surveying, and Levelling. By L. Puissant, Professor of Mathematics in the Imperial Military School, &c, 4to, pp. xx. 350, 6 plates. Price 1l. 7s. Paris, 1807; London, Dulau and Co. 1809.

M. Puissant is well known to most mathematicians, as the author of a work published in 1805, under the title of "*Traité de Géodésie, ou Exposition des Méthodes astronomiques et trigonométriques appliquées à la mesure de la Terre, &c.* A that treatise is connected in subject with the present, so intimately, indeed, that both together are intended to form on

complete work, it may be proper to give a concise description of it. The Traité de Géodésie is a work in which are resolved all the geodesic problems relating to the measurement of an arc of the meridian, the determination of degrees of latitude and longitude in different parts of the terrestrial spheroid, and the consequent fixing of the base of the new metrical system. M. Puissant has there given a new view of the theory of rectilinear and spherical trigonometry, demonstrated by a method purely analytical, as are also the principal properties of the stereographic projection, and the rules for the construction of charts. These are followed by the theory of the terrestrial spheroid, drawn from the Mécanique Céleste of Laplace, but with the developements necessary to render it suitable for the generality of readers. The 'Géodésie' likewise contains the description of Borda's repeating circle, and of the rules which were employed in measuring the bases of Melun and Perpignan: it is terminated by very extensive tables to abridge the calculation of reductions, and that of geodesic problems, according to the method explained in Delambre's memoir on the arc of the meridian. The author has added, farther, Laplace's table of refractions, and his formulæ for finding the height of mountains by observations with the barometer and thermometer.

In the treatise now before us, M. Puissant has laid down several important theories which he had not inserted in his former work; and he has especially spoken of the applications of geometry to actual operations on the ground, and to the graphical operations of the study, or office. Thus, after having given a complete view of the trigonometrical computations which it is necessary to effect in order to obtain the first elements of a chart or map, he displays pretty fully the construction of those which are respectively termed geographical and particular, and then passes to the geometrical figure of portions of the earth, or what we usually call *surveying*, by the aid of the plain-table and other instruments; next, to those operations which regard the calculation of surfaces and the *division* of lands; then to the theory and practice of levelling, to the calculation of terraces and other works of fortification; and finally to the reduction of charts, and the collection of descriptive memoirs.

That our readers may form a tolerably correct judgement of the contents of this work, we will be a little more particular in our description. It is divided into five books. Of these, the first contains nine chapters, comprising a recapitulation of the principal formulæ employed in geodesic computations, and of which some are demonstrated after a new method; correction relative to the excentricity of the telescopes

of the reflecting circle; formulæ for the reduction to the centre of the station, and to the horizon; formulæ for computing the latitudes, longitudes, and azimuths, of the summits of the triangles; formulæ for the resolution of spheroidal triangles; expressions of the various radii of curvature relative to the ellipsoid of revolution; computation of the difference of level, both by the trigonometric and the barometric methods; determination of the figure of the earth by observations on pendulums, with the theory of pendulums vibrating in resisting media; geodesic operations in the Isle of Elbe; approximative calculus of distances, with allowances for the various reductions necessary to arrive at their exact determination.

Book II. contains an analysis of the projections of the sphere, and the construction of charts and maps. It is divided into three chapters, comprizing researches into the properties of the stereographic and orthographic projections of the circles of the sphere; application of the theory to the construction of maps of the world, and to the projection of particular maps and charts, according to the conic developement, the cylindric developement, the projections of Flamsteed, Cassini and Lorgna.

Book III. describes, in three chapters, the detail of geodesic operations, and of questions relative to land-surveying. Here we have descriptions of the several instruments employed with applications of the principal methods; solutions of the problems relative to the evaluation of surfaces, the principles of polygonometry, and the division of lands.

The fourth book exhibits the theory and practice of levelling, in four chapters: here the principles of levelling are first deduced from the equation of equilibrium of a fluid mass; then the difference between the true and apparent level is explained, and the effects of terrestrial refraction are computed; the different kinds of levels are next described, and their practical use shewn; the book being terminated by rules for the computation of terraces, and the cubature of solids.

In book V. the author treats of the reduction of charts, maps, and plans, by pantographs, micrographs, &c. and directions for the descriptive memoirs of the topographer, and statistic observer. The work is terminated by two supplements, on—the centre of oscillation,—some new formulæ for spherical and spheroidal triangles,—and the determination of the area of a spheroidal zone; with five tables, relative to the spherical excess, and to the degrees of latitude and longitude on a spheroid whose compression is represented by $\frac{1}{335}$.

From the preceding analysis, our readers will perceive that M. Puissant's treatise includes the discussion of many interesting topics. We can assure them, too, that many of the

vestigations and disquisitions are conducted with no small ability. But there is great inequality in our author's manner. He possesses mathematical knowledge enough to furnish matter for an excellent treatise; but not logical skill sufficient to mould his materials into the most commodious and useful shape. It is not a little singular, that, with only one or two exceptions, the most elementary discussions,—such for example, as those relating to the mensuration of surfaces and solids, and to the *common* operations in land-surveying,—are very clumsily conducted; while the profounder investigations, and the nicer and more difficult operations, are usually managed with much dexterity and judgement. There are, however, some of the elementary disquisitions, and especially those which regard the division of lands, and the different operations in projection of the sphere, which we have not seen so well handled in any other work. We were also much pleased with the specimen our author gives of the collection of questions that should be asked in order to acquire the most interesting information respecting the climate, topography, and statistics, of any department or country: its length, alone, prevents our translating it for insertion here.

Many of the analytical formulæ exhibited in different parts of this volume are highly curious and valuable: but the limits to which we are obliged to confine ourselves will only allow us to extract a few of them.

Such of our readers, as are conversant in the theories by which the more extensive operations of the measurement of degrees on the meridian are regulated, know that much depends upon what is termed *the spherical excess*, that is, the excess of the sum of the three angles of any triangle measured, above two right angles; this excess, in fact, being a measure of the surface of the triangle. Let A, B, C, be the angles of a spherical triangle, a, b, c, the sides opposite the angles A, B, C, respectively, π = two right angles, r = the radius of a great circle of the sphere, and R″ the number of seconds comprised in radius; then the spherical excess may be ascertained by the following elegant theorem first given by Simon Lhuillier of Geneva:

$$\text{Tan } \tfrac{1}{4}(A + B + C - \pi) =$$
$$\frac{1}{r}\sqrt{\left(\tan\frac{a+b+c}{4}\tan\frac{a+b-c}{4}\tan\frac{a+c-b}{4}\tan\frac{b+c-a}{4}\right)}$$

See Legendre's Geometry, p. 320; Bonnycastle's Trigonometry, p. 394. But this theorem, however elegant it may be, considered as an analytical formula, is very confined in its

application to practical purposes. It was, therefore, an im portant problem, to investigate a theorem which should furnis a mean of deducing the third angle of a triangle when ci cumstances were not favourable for the measurement of th angle. M. Puissant, by a very simple process, discovers th following theorem for ε the excess.

$$\varepsilon = \tfrac{1}{2}\left(\frac{R''}{2r^2}\right)a^2 \sin 2C + \tfrac{1}{2}\left(\frac{R''}{2r^2}\right)c^2 \sin 2A.$$

When the value of ε is given in this form, it is easy to com pute a table which will give the spherical excess in two part Such a table in fact has been given by Delambre *(Base du Sy tème métrique décimal)*. M. Puissant exhibits a table in th present work, by means of which the spherical excess may b determined from knowing b the base and h the height of th triangle: the corresponding theorem is $\varepsilon = \tfrac{1}{2}\left(\frac{R''}{r^2}\right)bh$. Whe the ancient measures are used, we have

$$\log. \frac{R''}{r^2} = 1.98527, \text{ and } \varepsilon = 0''.00000, 00096, 66\ b\ h.$$

or, according to the new metrical system,

$$\log. \frac{R''}{r^2} = 1.89509, \text{ and } \varepsilon = 0''.00000, 00078, 54\ b\ h.$$

The chapter on determining the figure of the earth by th vibrations of pendulums in different latitudes, contains a sum mary view of the truly ingenious method devised by the illu trious author of the Mécanique Céleste for this purpose: t general theorem he lays down for the length of the secon pendulum in metres, in any latitude $\downarrow$ is ..... $0.^m739502$ $0.^m004208 \sin^2 \downarrow$. It also contains a curious disquisition, M. Poisson, on the motion of pendulous bodies in resisti media, where a theorem, first published by Bouguer *(Figu de la Terre*, p. 341), has met with a satisfactory demonstratio M. Poisson having now shewn that 'the time of the ascendi semi-oscillation is diminished by the effect of the resistance the medium, by the same quantity as that of the descendi semi-oscillation is augmented: whence it results that *the t of the entire oscillation is the same as if the motion had been vacuo.*'

The chapter on Polygonometry contains a few curious sults, deduced principally from the valuable work of Lhuil on that subject. As Lhuillier's treatise is scarcely known this country, we shall extract one or two of the simplest th rems; such as may be understood without diagrams. 1. square of any side whatever of a plane polygon is equal to sum of the squares of all the other sides, *minus* twice the duct of all the other sides multiplied two by two, and by

cosines of the angles which they include. 2. Let a, b, c, d, e, represent the sides of a pentagon, of which the angle A is comprehended between the sides e and a, B between a and b, C between b and c, and so on; then the surface S of the polygon may be found by the formula below.

$$S = \tfrac{1}{2}\left\{\begin{array}{l} a\,b\sin B - a\,c\sin(B+C) + a\,d\sin(B+C+D) \\ \quad + b\,c\sin C - b\,d\sin(C+D) + c\,d\sin D. \end{array}\right\}$$

Analogous formulæ are given for other polygons.

The chapter on the division of lands contains many useful problems, as we have before remarked. But we were surprised to find one solved by a tedious process of two pages, which has been done by Simpson in his Geometry in less than 10 lines: it is to divide a triangle into two parts which shall have a given ratio, by a *minimum* right line: in this case the right line must cut off an isosceles triangle; as is well known to almost every school-boy in England. But the problem seems quite new to the French mathematicians, being 'un de ceux qui sont énoncés dans le 8e numéro de la *Correspondance sur l'Ecole Polytechnique!*'

Our last citation must relate to a more important subject, and one on which we owe almost all we know to the continental mathematicians. The first supplement contains the investigations by which M. Henry deduced, from the spheroidal theory, the chief results that are applicable to the grand geodesic operations. To shew the application of his formulæ to a practical case of considerable moment, this mathematician proposes the following problem.

Knowing

The semi-axis major, a, of the meridian ellipse, or the radius of the equator.

The semi-axis minor, b, or the semi-axe of revolution.

The line, s, of shortest distance between two points on the surface of the earth.

The latitude, λ, of one of the extremities of that line.

The angle, A, which that line makes with the meridian passing through its extremity.

The number of seconds, r, contained in the radius of the circle whose value is such that $r = \frac{1}{\sin 1''}$, very nearly.

To find

The latitude, φ, of the other extremity of the line of shortest distance.

The angle, α, which that line makes with the meridian passing through that extremity.

The difference of longitude, ω, of the meridians terminating such line.

The arc of the parallel, μ, comprised between those meridians under the latitude sought.

The arc of the meridian, $\mathfrak{C}$, comprised between the parallel to the equator passing through the extremities of the line.

The following are two systems of analogous formulæ which completely solve this problem.

I.

$$\left.\begin{aligned} \tan\Theta &= \frac{b}{a}\tan\lambda \\ \cos\Psi &= \sin A\cos\Theta \end{aligned}\right\}$$

$$\sin v = \frac{\sin\Theta}{\sin\Psi}$$

$$U = \frac{\mathfrak{C}}{b} - r$$

$$u = U - \frac{1}{4}\left(\frac{a^2-b^2}{b^2}\right)\sin\Psi\,[U - r\sin U\cos(2v+U)]$$

$$\sin\theta = \sin\Theta - \frac{\sin(u+v)}{\sin v} = \sin\Psi$$

$$\sin(u+v)$$

$$\tan\Phi = \frac{a}{b}\tan\theta$$

$$\sin\alpha = \sin A\frac{\cos\Theta}{\cos\theta} = \frac{\cos\Psi}{\cos\theta}$$

$$\sin\varpi = \sin u\frac{\sin\alpha}{\cos\Theta} = \sin u\frac{\sin A}{\cos\theta}$$

$$\omega = \varpi - \frac{1}{2}\left(\frac{a^2-b^2}{b^2}\right)u\cos\Psi$$

$$\mu = \frac{a}{r}\omega\cos\theta$$

$$\gamma = (\theta - \Theta)$$

$$\mathfrak{C} = \frac{b}{r}\left[+ \frac{1}{4}\left(\frac{a^2-b^2}{b^2}\right)[\gamma - r\sin\gamma\cos(2\Theta+\gamma)]\right]$$

II.

$$\left\{\begin{aligned} \tan\Theta &= \frac{b}{a}\tan\lambda \\ \cos\Psi &= \sin A\cos\Theta \\ \tan\chi &= \frac{a}{b}\tan\Psi \end{aligned}\right.$$

$$\sin n = \frac{\sin\lambda}{\sin\chi}$$

$$U = \frac{\mathfrak{C}}{b} - r$$

$$v = U - \frac{1}{4}\left(\frac{a^2-b^2}{a^2}\right)\sin^2\chi\,[U - 3r\sin U\cos(2n+U)]$$

$$\sin\varphi = \sin\lambda\frac{\sin(n+v)}{\sin v} = \sin\chi$$

$$\sin(n+v)$$

$$\tan\theta = \frac{b}{a}\tan\varphi$$

$$\sin\alpha = \sin A\frac{\cos\Theta}{\cos\theta} = \frac{\cos\Psi}{\cos\theta}$$

$$\left\{\begin{aligned} \sin p &= \frac{\tan\varphi}{\tan\chi} = \frac{\tan\theta}{\tan\Psi} \\ \sin q &= \frac{\tan\lambda}{\tan\chi} = \frac{\tan\Theta}{\tan\Psi} \end{aligned}\right.$$

$$\omega = (p-q)\frac{1}{2}\left(\frac{a^2-b^2}{a^2}\right)v\cos$$

$$\mu = \frac{a}{r}\omega\cos\theta$$

$$\delta = (\varphi - \lambda)$$

$$\mathfrak{C} = \frac{b}{r}\left[\delta + \frac{1}{4}\left(\frac{a^2-b^2}{a^2}\right)[\delta - 3$$

$$\sin\delta\cos(2\lambda+\delta)]\Big)$$

On comparing these two systems of formulæ, it will be sufficiently obvious, that the first is rather more simple than the second. What distinguishes them both from various other systems, which have been exhibited, is, that they are independent of the distances from the meridian, and from the perpendicular. M. Henry has composed tables, by the aid of which the trouble in using even these formulæ is considerably abridged. The first system is nearly conformable to the theorems given by M. Dionis Duséjour; the second is something simpler than those of Oriani, published in the *Connoissance des Temps*, an. 1808.

A reader of this, or indeed almost any other French mathematical work, cannot help being struck with the palpable difference between the habits of French and of English mathematical authors, with regard to the manner of referring to contemporary writers. French mathematicians seem to delight in speaking of their contemporaries; and generally make their references in such a way, as, while all are spoken of in terms of respect, enables a reader to tell how the talents of each are estimated in France. No person who has read a few French mathematical works would hesitate to say, that they rank Laplace, Lagrange, and Lacroix, in the first class; Prony, Bossut, Delambre, Legendre, Girard, and Carnot, in the second; and Francœur, Haüy, Monge, Biot, Henry, Poisson, and a few more in the third class; the rest being either ranked as *élèves*, or not having yet sufficiently distinguished themselves to deserve a marked specification. Instead of any thing like this, the habit of English mathematical writers (with a very few exceptions) is, to observe a sort of sullen silence respecting the merits of contemporary Englishmen. How is this difference to be accounted for? Perhaps by an equally striking difference between the talents of the writers on the respective sides of the channel. In France, and indeed on the Continent generally, as far as we have had means of judging, no man who has not a mind formed for mathematical pursuits, and whose attainments are not above mediocrity, ever ventures to publish: the *esprit de corps* would enkindle into a flame that would consume the presumptuous adventurer; and booksellers are too wise, if not too honest, to lend *their* support to such a writer. Here, on the contrary, a man who has but just sense enough not to transcribe nonsense from preceding authors, may patch up a new book, and is almost sure to find some speculating bookseller to take his work, and by dint of advertisement, and puff, to *force* it into circulation. The consequence is, that among English mathematical writers one can trace scarcely any thing like gradation: they are divided into eight or ten, who can think, and investigate, and arrange, and

write, to the real advantage of science; and about thr
four times that number, who are unable to think of any
connected with the subject, except it be how they can
with the greatest probability of escaping detection. H
among other causes, it happens, that we meet with so fe
ferences. If a man of reputation have too much forbea
to hold up his plunderers to contempt, it is too much t
pect that these plunderers will refer to an author for the
pose of saying that his are the stores they have made so
with.

As this is an evil which we are convinced has tended
to the depreciation of the English mathematical characte
have thought it a duty to express our opinion without disg
We trust the good sense of the public will withhold e
ragement from mere pretenders to science, and thus g
new stimulus to those who actually possess talents an
nius; many of whose productions, being now thought
difficult," are laid aside to make room for the vilest
Then shall we expect that the progress of the mathem
sciences, in Britain, will keep pace with that on the C
nent; and shall feel confident that some of our *real* math
ticians will benefit the world with performances that will b
nourable to the country of NEWTON.

Art. III. *Remarks on the Sermons preached before the University of*
by Dr. Barrow, and the Rev. Mr Nares, on the Prize Dissertati
the Rev. Mr. Pearson, and Mr. Cunningham, read at the Unive
of Oxford and Cambridge; and on a Pamphlet written by a late
dent in Bengal, on the Practicability, Policy, and Obligation of c
nicating to the Natives of India the Knowledge of Christianity.
Major Scott Waring. 8vo. pp. 123. Price 5s. Ridgway, 1808.

A Whimsical anecdote is told of a hawker crying c
small wares on the Thames, at one time when it wa
zen over, and a sort of fair was held on the ice; the m
and retailers of which anecdote, however, should have
more humanity than to find any amusement in inventin
repeating it. The story is, that when the ice broke unde
unfortunate person, and in closing again severed the
the force of habit was such, that the head, in rolling alo
ice, continued for a while, like that of Orpheus, to articu
part of the accustomed cry. It is not according to th
morality, to fabricate for a jocular purpose stories invol
tragical idea; and it would not perhaps be according t
best morality, for critics to be affected chiefly by the ludi
ness of the thing, when they witness in controversy a case
ly parallel to the above story. The writer whose *fourth*
pamphlet we have many months omitted to notice, from

sea of literary dullness and dregs, not to say of impiety, has long since, as a reasoner, (if it were at all allowable so to apply that denomination) been 'cut sheer;' but he has not the less gone on repeating just the same things in almost literally the same words. Such of our readers as have not taken the trouble to look through the whole of his pamphlets, will really suspect ourselves of being under some compulsory spell to iterate the same sentences whenever we have to do with this unfortunate writer; they will impute to us a total want of the discrimination, requisite to vary the modes of critical description and animadversion. We cannot help it. When a *yogi*, in that part of the world to which these publications relate, has fixed himself on the top of a post under a vow to repeat some one word or phrase millions of times, a person, that should be sent repeatedly to reconnoitre him, and report what he is at, must every time return with the same story. The only variation he can make in his report will be, to signify, after each visit of observation, how much nearer the performer's *ens rationis* appears to have approached toward that final irremediable fatuity, in which the describers of the Hindoo customs inform us that this 'religious' exercise not unfrequently terminates.

Probably no external stimulus was *necessary* to ensure the repetition, through a hundred and twenty additional pages, of the phrases and sentences 'mania of conversion,' 'ignorant sectarian bigots,' 'mad Calvinistic missionaries,' 'I am decidedly of opinion that the conversion of the Hindoos is impracticable,' 'these proceedings will end in the destruction of our eastern empire,' and about half a dozen more. There was something so ingenious, so eloquent, and, we may add, so genteel, in such expressions, that to have once struck them out created both an inducement and a warrant to repeat them a hundred times over at the least. Extraneous promptings, however, *were* furnished, by the publications mentioned in the title; some of which we believe preceded, and some came after, the Major's third pamphlet; and all of which he carries an air of having triumphantly refuted by one more change of arrangement, settled by pure casualty, of the sentences of assertion and vulgar abuse of which he had made up so many pamphlets before,—with the petty addition of one or two facts, occasional compliments to Lord Teignmouth, and a few harmless attempts, of which we will quote specimens, to answer the noble author's 'Considerations.' Lest his Lordship should be elated above all reasonable self-estimation by compliments from the person who has expressed his high respect for Mr. Twining, for the officer who has written a Vindication of the Hindoos, and for the 'Barrister,'—the Major judges it necessary to tell him, that though he had peculiar advantages, from

his high station in India, for obtaining an extensive and int mate knowledge of the character and state of the people, y 'any man possessing common sense, who has resided in Ind at any period of his life,' (or 'who has only been two yea in India,' as he puts it, in repeating the sentence in anothe part of the pamphlet) 'is as fully qualified as his Lordshi himself to form a correct opinion on the practicability or im practicability of converting the natives of Hindostan to Chris tianity.' In another part he says, 'I have reconsidered wit the most careful attention every point on which my opinio differs from that of the noble writer of the Considerations. Th result is, a decided conviction in my mind, that he has not re futed a single fact or argument, contained in my observations We wonder whether he expected this dignified and enlighten ed opponent to try again. We have not heard of any furthe operations against the Major, and we suppose he has reduced all his opponents to despair. Indeed it was easy, a good while since, to foresee that his position was impregnable; the huge heaps of rubbish which defended it being constantly increas ing, and affording such plenty of convenient and offensive sub stances to be flung down on every assailant.

Yet we do not see why the silence of his adversaries should be admitted by him as a sufficient reason for closing his la bours. We think there is very fair occasion for a *fifth* pam phlet, larger than any of the preceding. Its object should be to say over again the same things he has so often said before; but to endeavour, in saying them, to put them into something like an orderly distribution, so that matters of the same kind should be mostly placed together. The imputations on Chris tian societies and missionaries on account of the affair at Vel lore, might conveniently form the matter of one section; the plain gratuitous abuse of the missionaries that of another; the more than twenty times repeated assertions of the illegality of their entrance into India that of a third; the impossibility of converting the natives that of the fourth, and so of the rest. If even no more than one half of his repetitions, referable to each of these heads, were thus laid together, a somewhat more distinct view would be afforded of the extent of those resources, from which the fashion of the day has submitted to be furnished with railing or argument against the plans for imparting the true religion to heathens. In performing such a task, however, no little assistance would be needed, we ap prehend, by our author; as, in point of dislocation and utter absence of all connection, his composition has assuredly no parallel in the humblest refuse of the circulating library: and a person who has no perception at all about arrangement and connexion of ideas in the course of performance, is little

likely, without much help, to acquire any thing of it in the course of revision. For the encouragement of any that might wish to share the Major's honours, but have been withheld from coming forth by an apprehension, that some slight degree of logical order and connected succession of thought would be required, in a remonstrance to government against permitting the addresses of Christian teachers, and the offer of translated bibles, to the pagans of India, we make a slight extract, to exhibit the method of composition which will be allowed and even applauded in such a performance.

'In July 1807, there were fifteen missionaries of the baptist society in Bengal, and fourteen of the London missionary society on the coast. I include the ladies as missionaries, because they (the sisters as they call them) are represented as very active and very useful in catechising and instructing women and children.

'The candid and respectable writer of the Considerations, will, I am sure, acknowledge, that the law ought not to be violated even in the hope of propagating Christianity in India.

'The stress that I have laid on the missions of Doctors Buchanan and Kerr to the Syrian Christians of Malagala, appears perfectly ridiculous to this respectable writer. Let him candidly and fairly consider, &c.' p. 80.

These two complete paragraphs, with the beginning of a third, stand in this form and order on the page!—and there are numberless examples of the same strict relation and train of thoughts. Another entire paragraph will not occupy much of our page.

'More than one half of Mr. Cunningham's Essay is utterly inapplicable to the thesis of Dr. Buchanan. Were the Hindoos and the Mahomedans ten times more the slaves of superstition than they are, it would really be of no consequence to the only question for our consideration, which is, the practicability of converting them to the true religion. Mr. Wilberforce spoke of fifteen or sixteen millions of people, meaning, I presume, the population of Bengal only, and that Hindoo population Lord Melville truly described as a timid and innocent people, though singularly attached to their religion.' p. 43.

Making such quotations, and any remark on them, would be inexcusable trifling in any case, but where such writing has gained for itself a certain degree of consequence with the public, by its malice against the most zealous and enterprising friends of Christianity. In this case, it becomes worth while to take a passing notice, and give a slight sample, of the very singular imbecility of mind, the total incapacity of putting ideas together in any rational disposition, which would have doomed any productions not amicably addressed to the irreligion of the nation to perish within the week.

As this pamphlet contains nothing even pretending to novel-

ty, two or three paragraphs of remark may be nearly as well bestowed on any one part as on any other. What the writer is pleased to bring forward first, and evidently with no ordinary exultation, is the following extract from one of the recent reports of the Society for promoting Christian knowledge.

'The last accounts from the Danish missionaries were by no means satisfactory; a spirit of insubordination appears to have arisen in the Malabar congregations, both at Veppey and Tranquebar, which, at the former place seems to have given much trouble and uneasiness to Mr. Paegold, and at Tranquebar to have occasioned the departure of the Danish missionaries from their stations, and from that territory. The documents before the mission committee of the society, are quite insufficient to enable them to form a judgement of the true ground of these disastrous circumstances. It appears, however, that certain missionaries sent out by an anabaptist society, and by that called the London missionary society, had received a degree of countenance, at least from the Danish missionaries, if not also from some of those more immediately connected with the society, which tended to produce disorder in the established missions, and could not but be very dissatisfactory to the Church of England society for promoting Christian knowledge.' p. 4.

Here is a remarkable exemplification of the maxim, that bigotry plays into the hands of irreligion. It was impossible the Major should not instantly and eagerly accept the assistance of a representation, written so perfectly in his own spirit and manner, in point of logic and equity, and tending to the object for which he has avowedly laboured. The immediate, and we may fairly say the intended, effect, of this insinuated crimination of the missionaries of the two societies here named, would be to subject them to suspicion and aversion among the members of the established church, and also to the official disapprobation of the government, if its members should be of opinion, that the disturbers of religious communities might become injurious to the peace and good order of the general community, and if they should credit this venerable society's intimation that these missionaries are such disturbers. The next consequence must naturally have been, authoritative interposition to restrain, repress, or expel the delinquents. Would the persons who drew up, and the persons who sanctioned the report, from which the above passage is quoted, have been sorry if this *had* been the consequence? Would they have regretted to hear, that through the influence of their report it had been decided irrevocably, that men, with whom the slightest friendly acquaintance cannot be held but at the expense of disorder and almost ruin to some of the most excellent Christian institutions in the East, are not fit to be permitted in the country? But this is what the Major has ex-

plicitly demanded from the first, only on a wider ground of accusation; and he is very reasonably delighted to find the 'venerable society' working somewhat more indirectly toward the same point. He does not care that the passage which he quotes, and which we have quoted, is a piece of the grossest illiberality. He likes its tendency; and it is not *his* concern, whether the venerable society forgot the plainest dictates of justice and sense, in first acknowledging themselves wholly unable to explain the causes of the disastrous circumstances which had befallen the mission under their patronage in India, and in the very next sentence contriving to have the mischief imputed to the sectarian missionaries,—a conduct quite worthy to engage the friendship of the Major. We have not heard of any free and full retraction of this part of the report. The London missionary society, we recollect, applied for an explanation of it as far as concerned their missionaries, and received from the secretary of the venerable society a sulky sort of reply, *amounting to* an acquittal of those missionaries, but signifying a desire not to be incommoded by any further questions, and not indicating any degree of solicitous promptitude to obviate the unfavourable impressions that must have been made respecting the missionaries. We do not know that the anabaptist society (as it is called with equal politeness and logical propriety) ever remonstrated, or ever received from the venerable society in question one word of explanation or apology. What is certain is, that no such retraction has ever been made in justice to the missionaries of either of the societies, as to deny this unfortunate writer the full satisfaction of citing the 'venerable society for promoting Christian knowledge,' in company with Dr. Barrow, as his allies in intolerance. In his intoxication of delight to find himself so abetted, he falls into the blunder of assuming even Mr. Wrangham as one of the party; but Mr. Wrangham is not the proper man; he has utterly rejected the honour thus attempted to be imposed on him. We should really think there could need no stronger admonition against indulging, or at least publicly displaying, the arrogance and injustice of bigotry, than to see that there are such persons as Major Scott Waring in readiness instantly to reward that bigotry by a claim of alliance and fraternity.

We are not competent to judge whether, from the confident and highly applausive appeals which this writer continues to make to the wisdom and piety of the established church, it is to be inferred that he has found himself extensively successful in his former addresses, on behalf of the object to which he is dedicating the latter years of his life, to the reason, the religion, and the benovolence, of the most respectable and powerful members of the establishment. However that may

be, he does certainly express the most emphatic complacen in anticipating the turn which the whole concern must tak according to his account, when it shall be committed to the exclusive management, and all sectarian agency is swept o of the way; for he is perfectly confident that *they* will do n thing at all. We are assured by him that *they* have alwa been free from the mania of conversion, and the rage of pros lyting: they have, it is true, been misled to the trifling exte of lending, through the medium of the abovementioned ven rable society, some assistance to the Danish mission; but is positive they have never once lost their senses in any drea of converting 'the perishing millions of Hindostan,' and will answer for them they never will. He does not attempt disguise, that it is chiefly on this account he is so violent urgent for all things relating to Christianity in India to be i stantly put under the sole direction of the established churc as controuled by the government. Now and then, indeed, order to pique the church into this assumption, he will hav some expression, which seems for a moment to let it be sup posed that something may and will be done in India; and wi enlarge on the indecency of its being permitted to be attempt ed by sectaries, who are thus defrauding the church of some thing that belongs to its office and its priviliges: *if* the at tempt is to be made, the church alone has the right to mak it. But no pains are taken to conceal that this is a mere ex pedient of instigation; all he wants is to get the matter mad safe, by being entirely committed to an authority, in behalf o which he takes upon him to promise to the hideous superst tions of India a lasting inviolability, a perpetual impunity from all attempts at Christian illumination. While the mem bers of the church hear him loudly applauding the conduc which he thus most confidently predicts, they may perhap feel some hesitation to appropriate the man and his principles and some difficulty in resolving to fulfil his predictions an merit his applauses, from reflecting who will have cause t join the Major in gratefully extolling the conduct that shoul verify his anticipations. Most of the mere idolaters of gai and traffic, who 'prefer a guinea to' the welfare of 'mankind, will cordially applaud it. The whole school of Voltaire wi applaud it. The most savage zealots of Mahometanism, an the priests and votaries of the Hindoo pantheon, and indee of every superstition that has blasted any part of the earth would vehemently join in the praise, if they could be duly in formed of the merit. The chorus would be completed by ano ther personage whom we need not name.

We have dwelt particularly on the circumstance of the Ma jor's eager assumption of the Society for promoting Christia

knowledge, and of Dr. Barrow, as his allies in the promotion of one main object, that is, the exciting of a general odium in the established church against the persons whom he always takes care with an ill-intentioned justice to describe as the most active missionaries that ever were seen in India; and on his full confidence that he shall find the church in general quite accordant to his views,—because we discover nothing else in the present pamphlet half so deserving of notice. It cannot well fail, we should think, to be an instructive lesson to all who are really anxious for the extension of Christianity, and who, in prosecuting this great object, have piety enough to spurn the petty considerations of aggrandizing a particular party or church, to have so striking an instance held up to them to shew *what cause and party is to be the gainer* by the bigotry and obstructive proceedings of one denomination of Christians against another. And as to those advocates and projectors of missionary and other Christianizing undertakings, whose motives are not of so noble a quality, and whose schemes for converting heathens must be carefully adjusted also to the purpose of promoting the consequence of their party or themselves, we must again put it to their consciences, and we add to their *pride*, (a strange appeal, we confess, on such a subject) whether the ultimate success of their hostility, against other classes of Christians benevolently and earnestly labouring for the illumination of India, would be the more gratifying to them because such a man as this would most warmly join them in celebrating their victory.

This pamphlet leaves every point in the controversy just where it was before, except that the argument on the anti-christian side appears to retrograde through the very imbecility with which it is maintained, as we have sometimes seen a vicious horse getting further and further back during all the bustle and violence of a puny and clumsy driver to force him on. A specimen or too will shew the manner in which the Major meets the arguments of his opponents. In asserting against him the possibility of inducing the Hindoos to abandon their superstitions, or, as he would express it, change their religion, Lord Teignmouth, in company with several other writers, alledged the instance of the Seeks, whose ancestors a few centuries back renounced, in spite of the impossibility of doing so, the whole Brahminical system, at the persuasion of an apostate and reformer of the name of Naneek, and who, with a theological, moral, and ritual institution, wonderfully simple and rational in comparison of that which has been abandoned, maintain, according to the information of Mr. Wilkins, 'the *unity*, the omnipresence, and the omnipotence of the deity' that they worship. How does the Major

dispose of this fact, which gives so uncivil a contradiction
his hundred times repeated assertion? We will transcribe ev
word of his refutation, which we believe he considers as m
decisive; he intimates as much by the typographical mark
the conclusion.

'He (Lord T.) assigns two reasons for supposing it *practicable* at s
future period to convert the population of Hindostan to Christian
The first is the apostacy of the Seics four hundred and fifty years ago.
nation that can bring one hundred thousand cavalry into the field, an
composed of apostate Hindoos and Mahomedans. This nation can sca
ly be said to belong to *India* at all. But dangerous indeed will be our
tuation, if we take measures to convert the population of British In
because a people, at the very extremity of Hindostan, formed a new
gion four hundred and fifty years ago!' p. 64.

This is the reply, on the strength of which the Major dee
himself authorised, as far as the proof against him arising fr
this fact is concerned, to go on with his re-assertions of impr
ticability. And it gives a pretty fair exposition, we think,
both his intellectual and moral qualifications for the contro
sy. There is, however, a still better illustration. The
counts of the baptist missionaries in Bengal have mentio
their having obtained eight or nine converts of the Brah
caste. This they would themselves readily acknowledge, w
regret, is not quite so triumphant a result, in point of nu
bers, as they would gladly have anticipated from their zeal
labours. But it is, notwithstanding, a very inconvenient fact
the way of a man who finds it his duty to insist that no s
conversions *can* be effected. The inconvenience is obvia
in the following manner.

'But shall any man possessing common sense, believe upon the *ipse*
it of the baptist missionaries, that a single Brahmin, or a Mahomeda
fair character has been converted, unless proof of the fact is adduce
a reference to the Bengal government, or by the evidence of a respec
clergyman appointed by the prelates of the church of England, to in
into, and to report the facts. Those who know any thing of India,
not possibly give credit to the baptist statement.

'The deceptions that have been practised are indeed of a most scand
nature. It would be an idle waste of time to expose them, were
convinced that unless they are exposed, we shall place a force in the
of Bonaparte, more efficacious than any French army that may he
arrive on the banks of the Indus.' p. 19.

The reference here suggested would easily have been
if the enemies of the missions had thought it worth whil
fancy, however, but few of them would have been will
make it in a way that should publicly stake their char
on the result being a proof of falshood against the missio
But if the accounts of the missionaries had been false, al

references would have been rendered quite needless. The public attention would soon have been summoned to a mass of concurring testimony (not anonymous slander) from a great number of persons in India, some of them conscientiously moved by the duty of exposing imposture, and some of them exulting in the disgrace of the pretended Christian apostles, and in the consequent frustration of an undertaking, which, however unsound the motives, had evidently been directed to the propagation of Christian truth. And the missionaries knew they were thus watched by both this honesty and this malice; and this alone had been ample security, however devoid they might have been of integrity, for the veracity of their statements. The proof of their truth may therefore stand independent of all consideration of their character; but we will take their character independently of all other evidence; and on the ground of this character we must think, that a more profound humiliation can hardly be preparing in the malice of ill fortune for any man, than that he should be betrayed to commit his name and character in a charge of falshood on such an association of men as Carey, Marshman, and the other persons who usually sign the accounts of the mission.

We have adverted to the vigilant observation under which the missionaries have carried on all their operations. How much of this vigilance would be of a friendly kind may be conjectured, from the fact which Mr. Carey noticed without the slightest idea that any well-informed person would undertake to deny it, that 'India swarms with deists, and that deists are the most intolerant of men.' The major, however, is unbelieving about this swarm of deists. But it is difficult to determine the amount, to say nothing of the worth, of the negation, unless we could ascertain the sense put upon the word 'deist' by a man who insists to be himself taken for a Christian in the strength of such things as the following.

'When Mr. Carey and Mr. Moore are at Dacca, they write on the Lord's day, "what an awful sight have we witnessed this day! a large and populous city wholly given to idolatry, and not an individual to warn them to flee from the wrath to come. As soon as we rose in the morning our attention was unavoidably excited by scenes the most absurd, disgusting, and degrading to human nature." Could men possessing common sense have written such nonsense as this is, unless blinded by enthusiasm? And they discovered that a single Englishman was a convert to the Hindoo or to the Mahomedan religion, they would have been justified in giving their sentiments *to him* as to his apostacy from the true to a false and idolatrous religion; but to pour out such unmeaning and useless abuse on an immense population which merely observed those forms and ceremonies which had been used throughout Hindostan for above two thousand years, is folly and arrogance in the extreme.' Preface to Observations, p. 65.

'A copy of one of the pamphlets, as the missionaries call the they gave away, is in England. In that paper the people are exho abandon their idolatrous Shastah, and to embrace the religion of th Shastah, the holy bible. Should we be surprised, if, instead of abu people had thrown such madmen into the Ganges?' Ibid.

'What city, town, or village in Hindostan is not filled with '*big* the true meaning of the word bigotry is, that every man who thin ferently from these missionaries is a bigot? The fair way to state t is, that the whole population of Hindostan is invincibly attached t religion and local customs.' p. 67.

'I cannot believe that Lord Wellesley, who evinced a laudable to extend the religious foundations of India, could have encourage whose object it is to overturn all the ancient institutions of the co Preface, p. 69.

After quoting Marquis Wellesley's orders to the resid Lucknow, containing the following words, 'I desire yo furnish me with a statement of such public endowme both the Hindoo and Mahomedan religion as you may p to confirm or *extend*,' the Major says, 'these instructions nite credit to Marquis Wellesley.' Observations, p. 1 page 21, he says, 'But hitherto they have remarked, th have not only left to them the free exercise of their re but with a wise and liberal policy we have continued, many instances extended, their religious foundations, w Mahomedan, or of the Hindoos.' Obs. p. 21.—In places he is loud in repeating his applause of this Ch plan of *extending* the foundations of the pagan 'religio

There are numberless passages of the same colour. unfortunate person is uniformly careful to employ a resp language when adverting to the detestable superstitions dia. When those superstitions are spoken of in strong of reprobation in the discourses and tracts addressed missionaries to the people, he is extremely angry at th busive and ruffianly attack on the national religions of tan.' (Preface to Observations, p. lx.) Referring to mity which the converts to Christianity will have to en in their heathen countrymen, he says, 'it appears to m man to entail sufferings and persecutions on any of ou subjects.' He cannot avoid shewing some signs of in when Christian compassion speaks of the idolaters as ble heathens.' In naming the bible, instead of *the* ho tures, he systematically says '*our* holy scriptures make this phrase significant, applies, as a counterpart nomination '*their* holy scriptures' to the sastras. A fers with unqualified approbation to a production, wh direct 'vindication' of heathenism, almost in the lump dering all this, (and other characteristic and indicativ stances might be added,) we think the Major is muc

derate in his acknowledgement of obligation to the '*candour*' of Lord Teignmouth, who, he says, 'neither supposes me to be an advocate for paganism, nor hostile to religion and its interests.' Considering all this, it is obvious that our ill-fated author is not the man to be cited in evidence to the religious principles of the 'gentlemen in India.' For notwithstanding all this he holds himself forth for a Christian, and therefore could have no hesitation to attribute Christian principles to other men, who might evince the same veneration for paganism, and the same rancour against those who abhor it and commiserate its slaves. No surmise of deism could have entered his mind relative to any man, who had broken out in angry and vulgar reproaches against a Christian teacher for repeating, with the addition of a few emphatical expressions, the words uttered by St. Paul while beholding the idolatry of Athens, in viewing a city in this respect parallel to Athens, except as being in a state of still deeper abasement. His testimony on this head, therefore, is of no use.

Dr. Buchanan and others have strongly represented the causes which operate toward irreligion in the minds of the European residents in India; and the Major will not obtain from Lord T., to whom he confidently appeals on this subject, any denial that there is a melancholy multiplicity of instances of the efficacy of those causes. One of the most unequivocal evidences before the English public, relative to this point, is in the writings of our oriental literati. No terms of admiration can be too strong in applause of the indefatigable exertion and the attainments of those men; and there are some of them that have not published any thing for which they owe an atonement to Christianity. But in the writings of more than a few of them, we fear, the student will find a sort of language which appears to insinuate or assume that all religions are of the same authority; that authority being, of course, in no case absolute and divine. And yet even this principle of infidel equity he shall find violated, by levity, not to say malice, of allusion to the Jewish and Christian religion, while a manner of respect and almost of veneration is maintained toward the mythologies, the institutions, and the impostors, of eastern superstition. He shall see these philosophers affecting to accept the diction and the delusion of the pagans, and gravely writing about the 'sacred books' and the 'awful doctrines,' about this 'inspired sage,' and the other 'divine legislator.' There appears often a studied, and in some instances a palpably malignant endeavour, to transfer to these subjects the language in which Christians have been accustomed to speak of the Bible, its religion, its prophets, and its Messiah. Any thing, in the wild fabulous records of India, that appears capa-

ble of being turned into a plausible contradiction of the scrip ture history, is sedulously and ostentatiously elaborated into a authentic document. There is a show of discovering wonder of recondite and inestimable wisdom in that deplorable depô of phantasies and abominations, the mythology. And in ad verting to the pretended antiquity of the Hindoo literature some of these gentlemen have given signs of a credulity which fairly disqualifies their understandings for admittin any thing so sober and strict as the evidences of the Christia religion. On the whole, and with exceptions in favour o particular individuals, the Anglo-Indian literature will bu very indifferently contribute to support the claim to the cha racter of believers in revelation, which the Major pretends t make in behalf of 'gentlemen in India;' some of whon would probably be the less grateful for such a vindicatio the more successful it might appear. He adduces, howeve a more satisfactory kind of evidence; he brings testimony t prove, that, where their situation allows it, they go to churc (Remarks. p. 40.) We confess this is strong; especially a no one ever heard of such a thing, as that a number of thes gentlemen, after attending divine service at church in th morning, (suppose on a thanksgiving day), should in the afte noon publicly go in procession, with offerings to a templ of Gonga in the neighbourhood of Calcutta. The Major, n doubt, is quite sure that *such a thing never happened.*

The author of the 'Considerations,' in deploring that s large a proportion of our subjects should be idolaters, wa naturally led to reflect on the deep malignity of idolatry i the sight of the Supreme Being; and cited, as one of th many illustrations of the divine abhorrence, that comman in the Mosaic law which enjoined the Jews to stone t death even the nearest relative or friend that should be guil of enticing to the worship of the heathen gods. Eve reader but one instantaneously apprehended the design an the pertinency of this citation. The palpable object was urge, that, the Almighty having by this and a multitude other denunciations declared idolatry to be so detestable crime, we ought to dread giving it such a sanction in th conduct of our eastern government as to involve ourselv in any degree in the guilt. But the quotation of this pa sage from the Bible, with the very plain and solemn inferen from it, (an inference which it is melancholy and alarming find a necessity of pressing on the conscience of a Christi nation and government) confounds the understanding of th Major. He returns to it several times; and 'it strikes him he says, 'with astonishment;' and not without reason, f

with his utmost efforts he cannot comprehend what the noble writer means by it, unless that we ought forthwith to kill all idolaters, which, as he very truly conceives, would be a strange thing for the writer to recommend, and not strictly consistent either with justice or policy to attempt in India. He has not thought it safe, however, to trust the matter to the public and the government without some reasoning to prove the injustice of such a measure. One of his arguments is, that on this principle of its being our duty to slay all idolaters, the protestants, to be consistent with the opinion they profess to entertain of the popish image-worship, will be obliged to kill all the papists of the United Kingdom. Another is, that the Hindoos having, as he says, the same right to condemn our religion as false, that we have to condemn theirs, will be authorised, on this principle of the noble writer, to adopt toward us what may be called a preventive retaliation. He will probably take to himself some credit for having prevented, by his timely remonstrance, the general admission of so dangerous a doctrine.

Toward the conclusion of this important argumentation, there is a most notable proof of the advantage derived by the Major from his 'twenty years' hard study of 'our Holy Scriptures' and their commentators. Having explained that the immediate object of the Jewish economy was to preserve one people in the knowledge and worship of the true God, he goes on to inform us, why they were to be preserved in that knowledge and worship, which formed so grand a distinction between them and the surrounding nations.

'And the reason of this distinction is explained, to preserve the integrity of that tribe as a nation, and the line of generation pure which was to produce the Saviour of mankind; and this evidently appears to be the primary cause of God's vengeance on idolatry and every other species of apostacy from his precepts.' (Remarks, p. 101.)

Which is exactly saying, that if the matter could have been so managed, that the delinquency should *not* have endangered 'the integrity of that tribe as a nation,' the Divine Being would have regarded idolatry, considered in itself, as quite a secondary kind of guilt, and not a proper subject for any such severity of punishment.—We have not singled out this short extract in a way to give any turn to its meaning different from what it fairly bears as it stands in the pamphlet.

With respect to the old story of the Vellore mutiny, though the quality of this unfortunate person's mind was too obvious for any one to expect he would retract one word of what he had been so often affirming about the number of missionaries in India being a chief cause of that event, it might perhaps have been imagined he would willingly leave the subject in

silence. But after having made the assertion without an evidence that he dared to produce, and repeated it times with out number in spite of every denial, and every representatio of the improbability of the thing, made on the part of th friends of the mission,—there was not much to lose, on th score of decency and sense, by one more repetition of it, i contradiction of the perfectly decisive evidence supplied b Lord T. The Major performs on the occasion after the fol lowing manner.

'I am ready to admit on this writer's authority that no evidence wa adduced before the commissioners appointed by the Madras Governme to investigate the circumstances leading to the Vellore mutiny which ex pressed either fears or jealousies of Missionary exertions. But that suc fears and jealousies were entertained can be proved beyond the possibili of a doubt, by unexceptionable evidence in England.' p. 78.

One of the finest manœuvres of logic is to turn the opponent argument into the form of a question, and leave it stand in naked self-evident absurdity. For instance, sev ral writers, and particularly Lord T., had argued that th attachment of the Hindoos to their laws and customs is n invincible, from the positive fact of their having yielded have several of those laws and customs suppressed or forcib interfered with, one of them being the custom of exposi infants. The Major adverts to this change in parts of t 'religion, laws, and customs,' but instantly reduces the a gument to ashes by saying,

'To these salutary regulations they have submitted; are we therefo to argue, that they may be prevailed upon to change their religi laws, and customs, which this respectable author knows are so int woven one with the other, that they cannot be separated?' p. 65.

And this is the whole refutation.

Such samples of writing as these, with plenty more of t same quality, would have led no one to expect that anxie about reputation, which comes out in one instance in a ve amusing manner. The Major wished to have credit for havi approved the object of Mr. Wilberforce's labours, now th his object has been carried, and now that, in the public opini disgrace attaches inseparably to all that are remembered have been its opposers: he therefore takes occasion to co pliment Mr. Wilberforce's 'good measure, and his persev ance in what is right.' Unluckily, this pamphlet was publi ed before the appearance of Mr. Clarkson's History of Abolition, in which work there happens to appear, in abridgement of parliamentary debates, a slender but tr characteristic speech of Major Scott, expressing that he lieved the abolition would be injurious to our trade,

that therefore he should oppose it! It was a very spiteful caprice of his perverse fate, that the very humility, which had concluded that his redoubtable exertions as a senator were entirely forgotten, should be rewarded by the recovery and republication of this speech, just a month or two after he had taken to himself the advantage with the public of appearing to have been a friend to the abolition.

It would be of no use to accumulate remarks on the pamphlet or on its unfortunate author, whose mental character is sufficiently illustrated in the preceding pages; in which, indeed, it has been much more the object to make a slight exhibition of his principles and capacity, in order to give our readers a right general estimate of the whole mass of productions on which his present fame is founded, than to enumerate the several dull often-exposed iterations, and clumsy essays at mischief, in this last performance. And conscious that we have occupied far too much space with the disgusting task, we wish to conciliate our readers by an assurance, that we hope never to appropriate one more leaf to any re-appearance of such a deformed moral spectacle.

In taking final leave of this ill-fated person, we have a firm belief that the dispositions so amply displayed will remain unaltered, and every thing in the pile of pamphlets unretracted and unregretted by the writer. But if self-complacency should happen at any future time to give place to the mortifying conviction, that it was but an unenviable notoriety, and opprobrious to its possessor, that was acquired by this voluntary exposure of dispositions and principles which might have been quietly carried to the dust in concealment, the consoling thought will suggest itself that this notoriety will probably be very transient. Religion has not the vanity of displaying her importance, by keeping a list to shew how many inconsiderable names have obtained, through opposition to her, a degree of distinction in their day which they could have attained by no other means. Only think what multitudes of hapless mortals have probably in past ages railed, and raged, and indited, against the Christian cause, who are now sunk in oblivion!

Or, if it were possible (—there is one power to which the production of even this effect is possible—) that such persons as this writer and his few avowed coadjutors should ever become the subjects of a better sentiment, than merely the mortification inflicted by thinking of what nature their fame will be till it perishes,—and should feel a regret truly penitential for having tried to frustrate one of the most beneficent undertakings of the age,—it will then be a sincere consolation

that their endeavours have been unavailing. While impiety is fretting itself away in imprecations and menacing predictions, the cause which has excited all this imbecile anger, and mocks it, is still going on, and with augmented force. Providence is sometimes too kind to a people, to visit its governors with that ominous infatuation, for which some of their subjects are venting angry prayers. By such a visitation, indeed, that Providence would not in effect suspend for an hour its process for the destruction of paganism and all the superstitions that governments or nations might sacrifice themselves to maintain; but it is gratifying to find, that the government in the east continues to give the fullest protection to the most important by far of the missionary operations, the translation and diffusion of the Bible. The very restrictions, imposed on some of the other labours of the missionaries, have but concentrated their efforts in this grand employment. They have been accomplishing entire versions, during the very time that their unfortunate calumniators have been wasting themselves away in feeble invectives. Their children are rising up zealously intent upon the same object, and some of them almost prodigies of early capacity and attainment. Thus the great cause is multiplying its agents, and every month consciously enlarging its powers and completing its formidable apparatus. Thus an infinite number of phials are charging with that electric element, that lightening of heaven, which will be directed to explode every idol and temple into atoms. The prophets and apostles are springing up within the dominion of each pagan god almost as suddenly as the armed host of Medea, and appointed, instead of assaulting one another, to challenge all the priests and all the demons of superstition to a last and mortal battle.

Art. IV. *Philosophical Transactions of the Royal Society of London*, for 1808, Part 1.

(Concluded from Page 353.)

WE consider the two following papers together, as the experiments related in both tend to the elucidation of the same subject.

II. *On the Structure and Uses of the Spleen.* Read Nov. 26, 1807.

XI. *Further Experiments on the Spleen.* Read Feb. 25, 1808. By Everard Home, Esq. F. R. S.

This truly ingenious and most persevering anatomist here details a variety of experiments to establish a fact of so much importance, as a communication between the cardiac portion of the stomach and the circulation of the blood, through the medium of the spleen. The dog was the animal on which

the experiments described in the first paper were made: those mentioned in the second were made principally upon the ass, an animal which appears on many accounts to be the best that could be selected for the purpose. The chief facts and inferences resulting from these experiments are as below:

'That the spleen is met with in two very different states, one which may be termed the distended, the other the contracted, and that in the one its size is double what it is in the other. In the distended state there is a distinct appearance of cells containing a limpid fluid, distinguishable by the naked eye; in the contracted, these only become distinct when seen through a magnifying glass. The distended state takes place when the stomach has received unusual quantities of liquids before the animal's death; and the contracted state, when the animal has been kept several days without any drink before the spleen is examined.

'That the trunk of the splenic vein (of the hog) is more than five times the size of the trunk of the splenic artery.

'That when the pylorus is secured, coloured liquids pass from the cardiac portion of the stomach into the circulation of the blood, and go off by the urine; and while this is going on, the spleen is in its most distended state, and the colouring matter is found in its juices, although it is not to be detected in those of the liver. The colouring matter cannot therefore be conveyed to the spleen through the common absorbents of the stomach, which lead to the thoracic duct.

'That when the pylorus is open, the colouring matter under the circumstances abovementioned is equally detected in the spleen.

'That when the spleen is in this state, the blood in the splenic vein has its serum more strongly impregnated with the colouring matter, than that of the blood in the other veins of the body; and when the stomach is kept without liquids, although colouring matter is carried into the system from the intestinal canal by the ordinary channels, no particular evidence of it is met with in the spleen or its veins.

'That the cæcum and the portion of the colon immediately beyond it, is found (in the ass) to be at all times filled with liquids, even when none has been received into the stomach for several days, and there is a greater number of absorbent vessels for carrying liquids from the colon into the thoracic duct, than from any other part of the body. The colon is therefore a reservoir, from which the blood vessels are occasionally supplied with liquids.

'Mr. SEWELL informs me, that the same observation applies in a still greater degree to the horse.

'That coloured liquids taken into the human stomach, under some circumstances, begin to pass off by urine in seventeen minutes, continue to do so for some hours, and then disappear; they are again met with in the urine, after the colouring matter is known to have arrived at the great intestines by its passing off by the bowels.

'From the above facts, the following conclusions may be drawn.

'That the liquids received into the stomach beyond what are employed for digestion, are not wholly carried out of it by the common absorbents

of the stomach, or the canal of the intestines, but are partly conveyed through the medium of the spleen into the circulation of the liver.

'The vessels which communicate between the stomach and the spleen have not been discovered; but if it is proved that the colouring matter of the contents of the stomach, is met with in greater quantity in the spleen and in the vein which goes from that organ to the liver, than in the other veins of the body, there appears to be no other mode in which it can arrive there, but by means of such vessels; and the two different states of the spleen, which correspond with the quantities of liquids that pass from the stomach, are strongly in favour of the existence of such a channel.

'This communication between the cardiac portion of the stomach, and the spleen, will explain the circumstance of those who are in the habit of drinking spirituous liquors having the spleen and liver so frequently diseased, and the diseases of both organs being of the same kind.

'This organ is not essential to life, its office being of a secondary kind; but when it is materially diseased, or entirely removed, digestion must be disturbed.' p. 140—142.

III. *On the Composition of the Compound Sulphuret from Huel Boys, and an account of its Crystals.* By James Smithson, Esq. F. R. S. Read Jan. 28, 1808.

The chief object of the author of this memoir is to illustrate the combination of the elements of bodies. We have no real knowledge of a compound substance, until we are acquainted with its proximate or true elements; for bodies, widely different from each other, are often composed of the same elements, which are sometimes even arranged in the same mutual relations. It is not probable that the compound sulphuret is a direct quadruple composed of lead, antimony, and copper, joined to sulphur; it is more likely to be a combination of the 3 sulphurets of these metals. There is good reason however to think, with Mr. Smithson, that all combinations are binary only; no substance whatever has more than 2 proximate or true principles, and hence Mr. Smithson considers this triple sulphuret as a compound of equal portions by weight of sulphuret of lead and *Fahlertz*; the sulphuret of lead being composed of 1 part of sulphur and 5 of lead, and the fahlertz of 3 of sulphuret of antimony and 2 of sulphuret of copper:—the sulphuret of antimony, of 1 of sulphur and 5 of antimony; and the sulphuret of copper, of 1 of sulphur and 2 of copper. The ultimate elements of the ore are therefore sulphur $20 = \frac{12}{60}$; lead $41\frac{2}{3} = \frac{25}{60}$; antimony $25 = \frac{15}{60}$, and copper $13\frac{1}{3} = \frac{8}{60}$. There is therefore evidently a ratio, in which the elements of compound bodies are united together. After having illustrated this hypothesis by several interesting facts with regard to the formation of

sulphate and sulphuret of lead, of oxyd of antimony, and sulphuret of antimony, which we cannot here detail, Mr. Smithson proceeds to consider the geometrical form of the triple sulphuret.

Of the 17 figures given of this mineral by Count Bournon, in the second part of the volume of the Transactions for 1804, Mr. Smithson considers none as consistent with nature. The primitive form of this mineral is said, in the account quoted, to be a rectangular tetrahedral prism; but according to Mr. Smithson's measurement it is *cubic*. In demonstrating the truth of this assertion, Mr. Smithson pays little respect to the well known abilities of Count Bournon, with whose skill in the field of mineralogical science the world is well acquainted. The tenor of this part of Mr. Smithson's paper is certainly not becoming a philosopher of his general respectability. Part of the errors into which the Count has fallen are owing to his being a follower of De Lisle, who, being ignorant of the mathematical calculus used by other crystallographers, was sometimes led to assume a fundamental form, different from that which the superior geometrical knowledge of Haüy has shewn to be the *primitive* form. We were much surprised to find in Mr. Smithson's paper such a barbarism as "powder of *Algaroth*."

IV. *On Oxalic Acid.* By Thomas Thompson, M. D. F. R. S. Ed. Read, Jan. 14. 1808.

The principal object of this elaborate essay is to shew the great benefits which may be derived from the theory of Dalton, with regard to the modes of ascertaining the relative weight of the elementary particles of compound bodies by arithmetical calculations, and to point out its application to chemical science and to the practical operations of the laboratory. In the present instance, Dr. Thompson has very ingeniously applied this mode of analysis to the chemical examination of oxalic acid, and its combinations with different bases.

After having established the relative proportions by weight of the elements that enter into the composition of oxalic acid, Dr. T. observes, that the knowledge of these, though important, is by no means sufficient to convey a clear idea of this compound. It does not shew in what respects this acid differs from other vegetable acids, from alcohol, from sugar, and from various other bodies possessing very different properties, although they are composed of the very same ingredients, arranged only in different proportions. Hence the number of the elements that enter into the composition of the body must be determined by arithmetical or algebraic computations, in

order to form a true notion of its constitution. Numerous and decisive experiments have proved that elementary bodies always enter into combinations in determinate proportions by weight, or in multiples of them; and these may be represented by numbers. Namely, the numbers which correspond to the 4 elements, oxygen, azote, carbon, and hydrogen, and which are the following: oxygen 6; azote 5; carbon 4, 5; hydrogen 1. In all compounds consisting of these materials, the proportions of the different constituents may always be represented by these numbers, or by multiples of them. Thus: water consists of 1 part, by weight, of hydrogen, and 6 of oxygen; each particle may therefore be considered as composed of one atom of hydrogen, united to one of oxygen. Carbonic oxyd, which contains 4, 5 in weight of carbon, and 6 of oxygen, is composed of 1 atom of carbon, combined with 1 of oxygen. Whereas carbonic acid, containing 4, 5 in weight of carbon, to 12 of oxygen, has 2 atoms of oxygen united to 1 of carbon. Carburetted hydrogen has 2 of oxygen to 4,5 of carbon. Olefiant gas, 1 hydrogen to 4,5 carbon. Nitrous gas, contains 5 in weight of azote, to 6 of oxygen. Nitric acid, 5 of azote, to 12 of oxygen. Nitrous oxyd, 10 of azote, to 6 of oxygen.

From the knowledge of this curious law, it is difficult to avoid concluding that each of these elements consists of atoms of determinate weight, which combine according to certain fixed proportions, and that the numbers above given represent the relative weights of these atoms respectively. Thus, an atom of oxygen weighs 6, an atom of hydrogen 1, &c. Water is composed of one atom of oxygen, and one of hydrogen; carbonic acid of two atoms of oxygen and one of carbon, &c. This theory belongs to Dalton. The paper before us affords numerous examples in illustration of the *atomic gravity* of various saline bodies; and the same law, it is perhaps needless to state, holds good with respect to other bodies. Numbers may be added to the acids, and their bases in saline compounds; which figures, or their multiples, will represent all their combinations respectively. Thus, in sulphate of barytes a particle of sulphuric acid weighs 33, of barytes 67. Muriatic acid 18, of soda 24, &c. And these numbers may be conceived to represent the relative weights of an integrant particle of each of these substances, compared with hydrogen as *unit*. From these data, Dr. Thompson was led to believe that the weight of an integrant particle of oxalic acid is 39,5, (p. 88.) and hence that it consists of 4 atoms of oxygen, 3 of carbon, and 2 of hydrogen; and that oxalic acid ought to contain 61 of oxygen, 34 carbon, and 5 of hydrogen, numbers which indeed approach sufficiently near to the former state-

ments. With regard to the decomposition of oxalic acid by heat, let us suppose 3 particles of oxalic acid to be decomposed at once, and to resolve themselves into the 12 of oxygen + 9 of carbon + 6 of hydrogen: the products will be 4 particles of carbonic acid = 8 oxygen + 4 carbon, weighing 66; 2 of carbonated hydrogen = 2 carbon + 6,5 hydrogen, weighing 13; 2 of carbonic oxyd = 2 of oxygen + 2 carbon, weighing 21; 2 of water = 2 of oxygen + 2 of hydrogen, weighing 14; 1 of charcoal = 1 charcoal weighing 4,5 = 4,5. This sum of these respective materials coincides with the composition of 3 particles of oxalic acid, and their respective weight to hydrogen, namely 118, 5. If we refer these statements to 100 parts of acid, and join together the 2 gaseous products, the decomposed acid ought to afford 55,70 carbonic acid; 28, 69 carburetted hydrogen; 11,81 of water; and 3,80 of charcoal; and the results actually obtained by Dr. Thompson were carbonic acid 59,53; carburetted hydrogen 24, 28; water 11, 51; and charcoal 4,68. It is impossible to expect a more correct correspondence between the theory, and the quantities of the ingredients thus obtained by experiment. Dr. Thompson has extended his inquiries in a similar manner to the composition of sugar, and to the formation of oxalic acid: and they are attended with equal success. But we cannot enter farther into detail.

Altogether, we think this paper very valuable; and doubt not that Mr. Dalton will congratulate himself on having such a powerful convert to his theory. The simplification of which its application admits by using the initial letters of the several component parts, as *h* for hydrogen, *c* for carbon, &c. is much in its favour. Though the printer's adoption of the *w*, for the *omega* which was meant to designate oxygen, is droll enough. We will not anticipate what we hope soon to state more fully relative to Mr. Dalton's curious theories: but we may just remark here, that since it has been customary to refer specific gravities, specific heats, &c. to one substance, namely *water*, we think, notwithstanding its being a compound body, it may be found expedient to be retained for the standard of the relative weights of the atoms, or, as they will now be termed, the *atomic gravities* of bodies, rather than introduce a new substance, viz. hydrogen, as the comparative unit.

V. *On Super-acid and Sub-acid Salts.* By William Hyde Wollaston. M. D. Sec. R. S. Read Jan. 28. 1808.

In the paper on oxalic acid, Dr. Thompson has ingeniously shewn that the quantity of acid in the super-oxalates of potash and of strontia is just double the quantity which exists in the neutral oxalates. Dr. Wollaston, in the paper before us, shews that the same law prevails in other super-acid and

sub-acid salts, and that all similar facts are but particular instances of Dalton's general theory respecting the chemical elements of bodies; namely, that when two elements unite to form a third substance, *one* atom of one joins to *one* atom of the other singly; and if either be in excess, it takes place in a ratio of some simple multiple of the number of its atoms. The following facts are advanced by Dr. Wollaston in illustration of this important doctrine. The gas obtained by muriatic acid from 4 grains of carbonate of potash, which salt had been previously exposed to a red heat, was exactly equal in bulk to that quantity evolved from 2 grains of crystallized potash; hence the alkali after exposure to a red heat had parted with exactly half its quantity of gas. Saturated and sub-carbonate of soda yielded the same results. When 2 grains of carbonate of potash were heated with 25 grains of sulphuric acid to dryness, and lastly exposed to a red heat, the super-sulphate of potash produced was found to require very nearly 20 grains of carbonate of potash for saturation. Two separate and equal quantities of super-oxalate of potash being taken, and one of them decomposed at a red heat, the remaining alkali exactly neutralized the excess of acid of the other portion. In like manner, nitric and muriatic acid can only take half the alkali from super-oxalate of potash; the salt which crystallises after solution in either of these acids, is a quadruple oxalate containing 4 times as much acid as would neutralise the residual alkali. The alkali of 8 grains of this salt must be obtained, by exposing it to heat, in order to neutralize the excess of acid in 10 of the same substance. The limit to the decomposition of super-oxalate of potash is like that to the decomposition of sulphate of potash by nitric acid; for nitric acid only withdraws one half of the potash, and the remainder of the salt is converted into a super-sulphate. To learn whether oxalic acid was capable of combining with potash in a proportion intermediate between the double and quadruple quantities of acid, Dr. Wollaston neutralized carbonate of potash by oxalic acid, and added a sufficient excess of acid, so that it might unite and crystallise in the ratio of 3 to 1; but the first crop of crystals obtained was the common binary oxalate, and the remainder being properly selected, consisted of crystals of the quadruple oxalate. To account for this incapability of disposition of these bodies placed within the sphere of action to unite in the proportion of 3 to 1 by Dalton's theory, the neutral salts according to Dr. Wollaston, may be considered as = 2 of potash + 1 of acid; the binary oxalates as = 1 potash + 1 acid, or 2 of potash + 2 acid, and the quadroxalate as = 1 potash + 2 of acid, or 2 potash + 4 of acid:

as this explanation admits a double share of potash in the neutral salt, it is not satisfactory. Hence Dr. Wollaston is inclined to believe, that the arithmetical relation alone is insufficient to explain the mutual action of the elements of compound bodies; and he ingeniously remarks, that we may 'be obliged to acquire a geometrical conception of their relative arrangement in all the three dimensions of solid extension.' The most simple hypothesis suggested with regard to this subject is, to suppose that the limit to the approach of the particles is the same in all directions, and that their virtual extent is spherical. In this case, when different kinds combine singly, there is but one mode of union. If the combination takes place in the ratio of 2 to 1, the arrangement is effected at opposite poles of that to which they unite. If they combine in the ratio of 3 to 1, they may be arranged symmetrically at the angles of an equilateral triangle in a great circle surrounding the single atom. If there are 4 particles to 1, a stable combination will take place, if the 4 particles are arranged at the angles of a regular tetrahedron. This geometrical arrangement of the primary elements of matter, Dr. Wollaston remarks, is altogether conjectural, and must not be confounded with the results of the facts stated before; these are sufficiently distinct and satisfactory, at least with regard to the existence of the law of simple multiples, though the nature of the geometrical arrangement may perhaps remain for ever unknown.

This paper furnishes additional evidence of the truth of an observation we made in our third volume (p. 1100), respecting the mutual relationship and dependence of several sciences. Some philosophers have endeavoured to sever chemistry from mathematics; but recent discoveries will render their attempt futile. Dalton and Smithson have the merit of correcting the processes of the chemists by the aid of arithmetical computations; and Dr. W. now shews that geometry may not merely be useful in the developements of crystallography, as had been evinced by Haüy, but in explaining the phenomena of chemical combination. At such an æra in the history of chemistry, we look with solicitude to the future labours of Dalton and Wollaston; as they are the only English philosophers, that we recollect, who are as well versed in mathematical as they are in chemical investigations.

VI. *On the Inconvertibility of Bark into Alburnum.* By T. A. Knight, Esq. F. R. S. Read Feb. 4, 1808.

In this paper, Mr. Knight endeavours to prove that bark, formed as we have described at p. 22 of the present volume, remains in the state of bark, and that no part of it is converted

into alburnum, as has been generally believed by preceding naturalists. More experiments are obviously wanted to determine this point.

VII. *Some account of Cretinism.* By Henry Reeve, M. D. of Norwich. Read, Feb. 11. 1808.

Cretinism, a term, the derivation of which we have not traced, is used to denote a species of mental imbecility, found not only in the vallies of the Alps, but in the mountainous parts of Germany and Spain. This disorder prevails in all the intermediate degrees from excessive stupidity to complete fatuity. The enlargement of the thyroid gland, called *goitre*, is usually the most striking feature in the appearance of a *cretin:* his head also is deformed; his stature diminutive; his complexion sickly; his countenance vacant; his lips and eyelids coarse and prominent; his skin wrinkled and pendulous; his muscles loose and flabby. Dr. Reeve's account of this dismal malady is interesting; but it throws little if any *new* light upon the subject; we shall not, therefore, make any quotation from this paper, but shall only observe that filth, confinement, the bad quality of the air and food, and the neglect of moral education, which attach to poverty in certain situations, are considered as producing cretinism; that the common idea of its originating in the use of snow water is exploded for good reasons; and that as far as Dr. Reeve observed, the parents of the unfortunate being, instead of taking any pride in having any of their children ideots or *bien-heureux*, as some authors have asserted, were very much ashamed to acknowledge the fact.

VIII. *On a new Property of the Tangents of the three angles of a plane Triangle.* By Mr. William Garrard, Quarter Master of Instruction at the Royal Naval Asylum at Greenwich. Communicated by the Astronomer Royal. Read, Feb. 11. 1808.

IX. *On a new Property of the Tangents of three Arches, trisecting the Circumference of a Circle.* By Nevil Maskelyne, D. D. F. R. S., and Astronomer Royal. Read, Feb. 18, 1808.

The property mentioned by Mr. Garrard, is, that the sum of the tangents of the angles of a plane triangle, multiplied by the square of the radius, is equal to the continued product of those tangents. The property mentioned by Dr. Maskelyne, is a very natural and obvious extension of Mr. Garrard's: viz. The sum of the tangents of three arches any way trisecting a circle, multiplied by the square of the radius, is equal to the product of those tangents.

Mr. Garrard's demonstration is rather clumsy; and is divided into two cases, one applying to the instances of acute

angled, the other to those of obtuse angled, plane triangles. The Royal Astronomer's demonstration, when freed from an obvious inadvertency into which he has fallen, is simple and satisfactory.

It behoves us to remark, that the 'new property' of tangents, here spoken of, is not even *newly discovered*. It has been well-known to most mathematicians for at least half a century, and was indeed proposed by this identical Quarter-master Garrard more than *nineteen* years ago, in a little periodical work called the 'Scientific Receptacle,' published by Longman and Co. At that time, we conjecture, Mr. Garrard might not be able to demonstrate the property, simple as it is; for, though there are *four* demonstrations of the theorem in the Scientific Receptacle, not *one* of them is his! In the course of nineteen years, however, the 'Quarter-Master of Instruction' contrives to manufacture a demonstration out of the four that had been published, somewhat different from any of them; and has the luck to foist property and demonstration upon the Astronomer Royal as new. We are not surprized that Dr. Maskelyne should be imposed upon; because we know his kindness and condescension will induce him to encourage whatever and whomsoever he thinks ingenious; and because it is natural that at his time of life he should have forgotten much more than ever Mr. Garrard learnt, still retaining just claims, however, to an immeasurably higher rank. But that those members of the Royal Society, whose business it is to determine what papers shall be inserted in their Transactions, should be so ignorant of the real state of the mathematical sciences, as to publish for *new* a theorem so well known, is to us, and doubtless to all mathematicians at home and abroad who have seen these two articles, perfectly astonishing!

X. *An Account of the Application of Gas from Coal to Economical Purposes.* By Mr. William Murdoch. Read, Feb. 25. 1808.

Mr. Murdoch here claims as his own the first *idea* of applying the gas from coals to economical purposes, as a substitute for the light furnished by oil and tallow; and also the first *actual application* of the gas. He very candidly and modestly mentions the circumstance of Dr. Clayton's knowledge of the inflammable property of the gas, so long back as 1739, (See Phil. Trans. vol. xli.) as well as that of the current of gas, escaping from Lord Dundonald's tar ovens, being frequently fired: but says he was unacquainted with these particulars when he commenced his experiments at Redruth in Cornwall about sixteen years ago. He traces the progress of his reflections and experiments on this curious topic from that period to the present; but dilates chiefly upon observations

made during the winter of 1807, at the cotton manufactory of Messrs. Philips and Lee, at Manchester, where the light obtained by the combustion of the gas from coals is used upon a very large scale. We shall make one or two such quotations from this paper, as will tend to shew the advantages that may result from the introduction of gas lights under favourable circumstances.

'It is not my intention, in the present Paper, to enter into a particular description of the apparatus employed for producing the gas; but I may observe generally, that the coal is distilled in large iron retorts, which during the winter season are kept constantly at work, except during the intervals of charging; and that the gas, as it rises from them, is conveyed by iron pipes into large reservoirs, or gazometers, where it is washed and purified, previous to its being conveyed through other pipes, called mains, to the mill. These mains branch off into a variety of ramifications (forming a total length of several miles), and diminish in size, as the quantity of gas required to be passed through them becomes less. The burners, where the gas is consumed, are connected with the above mains, by short tubes, each of which is furnished with a cock to regulate the admission of the gas to each burner, and to shut it totally off when requisite. This latter operation may likewise be instantaneously performed, throughout the whole of the burners in each room, by turning a cock, with which each main is provided, near its entrance into the room.

'The burners are of two kinds; the one is upon the principle of the ARGAND lamp, and resembles it in appearance; the other is a small curved tube with a conical end, having three circular apertures or perforations, of about a thirtieth of an inch in diameter, one at the point of the cone, and two lateral ones, through which the gas issues, forming three divergent jets of flame, somewhat like a fleur-de-lis. The shape and general appearance of this tube, has procured it among the workmen, the name of the cockspur burner.

'The number of burners employed in all the buildings, amounts to 271 ARGANDS, and 633 cockspurs, each of the former giving a light equal to that of four candles of the description abovementioned; and each of the latter, a light equal to two and a quarter of the same candles; making therefore the total of the gas light a little more than equal to that of 2500 candles. When thus regulated, the whole of the above burners require an *hourly* supply of 1250 cubic feet of the gas produced from cannel coal: the superior quality and quantity of the gas produced from that material having given it a decided preference in this situation, over every other coal, notwithstanding its higher price.' pp. 125, 126.

'Cost of 110 tons of cannel coal, 125*l*. Cost of 40 tons of common coal, 20. = 145. Deduct the value of 70 tons of coak, 93. The annual expenditure in coal, after deducting the value of the coak, and without allowing any thing for the tar, is therefore, 52*l*. And the interest of capital, and wear and tear of apparatus, 550*l*; making the total expence of the gas apparatus, about 600*l*. per annum.

'That of candles, to give the same light, would be about 2000*l*. For each candle consuming at the rate of 4-10ths of an ounce of tallow per hour, the 2500 candles burning upon an average of the year two hours per day, would, at one shilling per pound, the present price, amount to nearly the sum of money abovementioned.

'If the comparison were made upon an average of three hours per day, the advantage would be still more in favour of the gas light; the interest of the capital, and wear and tear of the apparatus continuing nearly the same as in the former case: thus,

'$1250 \times 3 = 3750$ cubic feet of gas per day, which would be produced by $10\frac{3}{4}$ cwt. of cannel coals; this multiplied by the number of working days, gives 168 tons per annum, which, valued as before, amounts to 188*l*. And 60 tons of common coal, for burning under the retorts, will amount to 30*l*. = 218*l*. Deduct 105 tons of coak at 26*s*. 8*d*. 140*l*. Leaving the expenditure in coal, after deduction of the coak, and without allowance for the tar, at 78*l*. Adding to which the interest and wear and tear of apparatus, as before, the total annual cost will not be more than 650*l*. whilst that of tallow, rated as before, will be 3000*l*.' pp. 128, 129.

If the comparison, however, were made with oils, the advantages, as Mr. M. frankly acknowledges, would be less than in the comparison with tallow. Still, they will at any rate be *very* considerable: and therefore, as this method of lighting manufactories where there are combustible materials is less dangerous than lighting either by candles or by lamps, we hope it will experience a more extensive trial.

A certain Mr. F. A. Winsor has for the last three or four years been striving hard to *amuse* the public, with some of the most extravagant proposals that ever emanated from any head which was not as light as though its brains were converted into gas: it will be seen from what is here related, that, even if Mr. Boyle had not in 1691, and Dr. Clayton in 1739, discovered the inflammability of the gas from coals, Mr. Winsor is completely anticipated, both as to the discovery and as to the practical application of it, by Mr. Murdoch. But, instead of exposing further the ridiculous pretensions of this Mr. Winsor, we shall briefly describe the methods by which a far more ingenious patentee, Mr. Edward Heard, proposes to prevent the disagreeable and noxious effects of the gas. In the first of these, Mr. H. stratifies the coals with lime, in the retort, or other vessel in which they are distilled. In the second, the gas produced from coals distilled *per se* is passed over lime contained in a heated tube. After the gas has been conducted into a refrigeratory, and all the condensible vapour has been deposited, it is burned in the usual manner.

Some farther experiments on the uses of coal gas for manufactories, &c. by Mr. B. Cook of Birmingham, are described in Nicholson's Journal, vols. 21, 22, and nos. 25, 27, of the Athenæum; to which we must refer those of our readers to whom this inquiry is interesting; as we have already far over-

made during the winter of 1807, at the cotton manufactory of Messrs. Philips and Lee, at Manchester, where the light obtained by the combustion of the gas from coals is used upon a very large scale. We shall make one or two such quotations from this paper, as will tend to shew the advantages that may result from the introduction of gas lights under favourable circumstances.

'It is not my intention, in the present Paper, to enter into a particular description of the apparatus employed for producing the gas; but I may observe generally, that the coal is distilled in large iron retorts, which during the winter season are kept constantly at work, except during the intervals of charging; and that the gas, as it rises from them, is conveyed by iron pipes into large reservoirs, or gazometers, where it is washed and purified, previous to its being conveyed through other pipes, called mains, to the mill. These mains branch off into a variety of ramifications (forming a total length of several miles), and diminish in size, as the quantity of gas required to be passed through them becomes less. The burners, where the gas is consumed, are connected with the above mains, by short tubes, each of which is furnished with a cock to regulate the admission of the gas to each burner, and to shut it totally off when requisite. This latter operation may likewise be instantaneously performed, throughout the whole of the burners in each room, by turning a cock, with which each main is provided, near its entrance into the room.

'The burners are of two kinds; the one is upon the principle of the ARGAND lamp, and resembles it in appearance; the other is a small curved tube with a conical end, having three circular apertures or perforations, of about a thirtieth of an inch in diameter, one at the point of the cone, and two lateral ones, through which the gas issues, forming three divergent jets of flame, somewhat like a fleur-de-lis. The shape and general appearance of this tube, has procured it among the workmen, the name of the cockspur burner.

'The number of burners employed in all the buildings, amounts to 271 ARGANDS, and 633 cockspurs, each of the former giving a light equal to that of four candles of the description abovementioned; and each of the latter, a light equal to two and a quarter of the same candles; making therefore the total of the gas light a little more than equal to that of 2500 candles. When thus regulated, the whole of the above burners require an *hourly* supply of 1250 cubic feet of the gas produced from cannel coal: the superior quality and quantity of the gas produced from that material having given it a decided preference in this situation, over every other coal, notwithstanding its higher price.' pp. 125, 126.

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'That of candles, to give the same light, would be about 2000l. For each candle consuming at the rate of 4-10ths of an ounce of tallow per hour, the 2500 candles burning upon an average of the year two

stepped the limits we originally assigned to the present article.

This Part of the Transactions contains the 'Meteorological Register of the Royal Society, for 1807. We observe in it nothing remarkable, except that the variation, or, as we should prefer calling it, the *declination*, of the magnetic needle, is stated to be 24° 10′,2 for September. Why is the declination recorded for *June* 1806, and for *September* 1807? The observations of Canton, of Gilpin, and of others, shew very decidedly that the declination varies at different seasons of the year; so that we should expect to find it exhibited for every month, if not for every *day*, in the R. S.'s Meteorological Register. No such thing, however, is done: but rather, as if for the express purpose of preventing comparison, the declination for one year is shewn at the summer solstice, and for the succeeding year at the autumnal equinox!

Art. V *An Etymological Dictionary of the Scottish Language*: illustrating the Words in their different significations, by Examples from ancient and modern Writers; shewing their affinity to those of other Languages, and especially the northern; explaining many terms, which, though now obsolete in England, were formerly common to both Countries; and elucidating National Rites, Customs, and Institutions, in their analogy to those of other Nations: to which is prefixed, a Dissertation on the Origin of the Scottish Language. By John Jamieson, D. D. Fellow of the Royal Society of Edinburgh, and of the Society of the Antiquaries of Scotland. 4to. 2 vols. pp. 1300 price 4*l.* 4*s.* bd. Edinburgh, Creech, Constable; Longman and Co. Cadell and Co. 1808.

A CONTINUANCE of distinctions in language, among people who are mingled in the same country and live under the same government, is by no means to be wished. They interrupt that freedom and familiarity of intercourse which the interests of commerce demand, and, like the ruins of old entrenchments and barriers, serve to perpetuate the feelings of reciprocal fear and enmity. It is extremely desirable, however, for the purposes of history, that these monuments of ancient discord should not be entirely obliterated. Dictionaries may be considered as bearing some analogy to the drawings of these decayed antiquities; and, like them, are of inestimable worth to the antiquary, and the historian, without obstructing the progress of national improvement or the extinction of ancient feuds. They are not less valuable to the philologist, who investigates the language, and the philosopher who studies the literature of distant ages.

It is more a subject of regret, however, than of surprise, that no Scotish antiquarian, previous to the author now before us, has attempted to rescue the language of his country from obli-

vion by compiling a Dictionary of its peculiar words and idioms. Antecedently to the time when the union of the two crowns was effected, works of this nature were in little esteem; and produced neither the profit nor the reputation that is necessary to compensate the irksome and multifarious labour which their just execution demands. The consequences of the union, though in the highest degree favourable to the wealth and internal prosperity of Scotland, have been altogether unpropitious to the vernacular dialect and national literature of that country. The removal of the court to the English metropolis necessarily brought into discredit the northern idioms and peculiar forms of expression both in speaking and writing. It naturally became an object to shun what was now accounted vulgar and barbarous; and thus a language, which could boast of many authors of classical celebrity, gradually sunk into obscurity and disrepute; and its ancient writers became unintelligible, and therefore utterly neglected, even on their native soil.

Various circumstances have tended, in the present day, to revive a taste, for what was, at one time, undeservedly despised. There has arisen among us a very laudable spirit of research into the ancient history and local antiquities of almost every district of our country. If this, on many occasions, has produced a multiplicity of details which are rather trifling than instructive, it has sometimes served essentially to illustrate what is obscure in our national annals: to bring into notice many ancient local usages, which throw light upon the history of the human race, and fill up chasms in the account of its gradual progression from rudeness to refinement; and it has rescued from oblivion many valuable remains of ancient literature, which otherwise would have mouldered away with the dust of our ancestors. In Scotland, particularly, this taste for national antiquities has not only given rise to a diligent collection of every fragment of ancient poetry or miscellaneous literature that could be discovered; but it has produced a number of modern imitations of the productions of the aboriginal muse, some of which possess a very uncommon degree of merit, and have obtained a high popularity with the public.

While such is the taste that generally prevails in the nation, an 'Etymological Dictionary of the Scottish Language' will doubtless be considered as an acceptable present; and though we do not concur with Dr. Jamieson in his surprise that no one has ever attempted such a work before, we admit that the want of it must at present be extensively felt, not only for illustrating the beauties of Scottish authors, but in many instances even for rendering them intelligible.

'Such a work is necessary for preserving, from being totally lost, many ancient and emphatic terms, which now occur only in the conversation of the sage of the hamlet, or are occasionally mentioned by him as those which he has heard his fathers use. It may also serve to mark the difference between words which may be called classical, and others merely colloquial; and between both of these, as far as they are proper, and such as belong to a still lower class, being mere corruptions, cant terms, or puerilities.

'Many ancient customs, otherwise unknown or involved in obscurity, come also to be explained or illustrated, from the use of those words which necessarily refer to them. The importance of any thing pertaining to the manners of a nation, as constituting one of the principal branches of its history, needs not to be mentioned: and, as the knowledge of ancient manners removes the obscurity of language; by a reciprocal operation, ancient language often affords the best elucidation of manners.

'Such a Dictionary, if properly conducted, should not only throw light on the ancient customs of Scotland, but point out their analogy to those of other Northern nations. So striking indeed is the coincidence of manners, even in a variety of more minute instances, between our ancestors and the inhabitants of Scandinavia, as marked by the great similarity or absolute sameness of terms, that it must necessarily suggest to every impartial inquirer, that the connection between them has been much closer than is generally supposed.'*

It would be perhaps unreasonably fastidious to except against Dr. Jamieson's title, which however can only be admitted in the popular sense. Properly, the '*Scottish*' language is that of the ancient Scotti, who were Irish, and whose language is the Gaelic or Erse. The kingdom of Scotland took its name from them, just as that of England did from the Angles, because it was by their accession to the Pictish kingdom that it was rendered complete in that part of our island, in the same manner as the union of the Angles rendered the Saxon kingdom complete in the South. According to Dr. Jamieson's own hypothesis, with which substantially we agree, his work is a dictionary of the Caledonian tongue,—or what we have called, on a former occasion, the Southern Pictish.

Dr. Jamieson offers his work to the public as the result of nearly twenty years labour, not however uninterrupted, but often constituting a relaxation from professional duties or studies of greater importance. The chief personal advantages which he has enjoyed, are—the kindness of certain literary friends, whose names, however, he has not thought fit to specify; a ready access to the literary treasures, both printed and manu-

* We apprehend that this coincidence of manners applies to the ancient Scandinavians, or Northern Goths, only as they resembled the Germans, or Southern Goths, from whom the Caledonians appear to have had their immediate origin. Rev.

cript, of the library of the faculty of Advocates in Edinburgh; nd a residence of many years, previously to his removal to he Scotish metropolis, in the county of Angus, where the old Scotish is spoken with as great purity as any where in North Britain, and where he collected a vast number of words nknown in the Southern and Western dialects of Scotland. With respect to the provincial terms of the other districts of Scotland, it does not appear that his means of information were equally ample or satisfactory; and in these, it is to be expected that his work will betray a material deficiency. To form any thing approaching to a complete provincial dictionary, it would be necessary that the compiler should take up his abode for several years successively in all the provinces or counties that were known to have any remarkable peculiarity in the vernacular dialect; or at least that he should have an associate in his labours stationed in every one of these districts, and professedly employed in collecting whatever was peculiar in its idiom. The assistance that is derived from volunteer friends, in a work of this kind, is very precarious and ineffectual. It is trifling in amount, and often more than dubious in quality. Dr. Jamieson admits, that words, to which he was a stranger, have often been explained to him in a variety of ways, and some of these ways directly opposed to each other: while many words, which are in common use, have been interpreted very differently, according to the peculiar ideas attached to them from the humour or fancy of individuals, and a consequence of that indefinite character which marks all terms that are merely or principally oral. (Pref. p. vii.)

Beside the preface, which is somewhat desultory, the only introductory matter prefixed to these large volumes, is, 'an Account of the editions of most of the books quoted in this work', list of subscribers, and 'a Dissertation on the origin of the Scotish language.' This we cannot help thinking rather a scanty measure of *prolegomena* to the first professedly Scotish dictionary that has ever been published. The dissertation is confined to the matter of fact question, of 'who were the various tribes that respectively contributed to the formation of the Caledonian dialect.' It does not inquire into the characteristic peculiarities of the dialect itself, or attempt to trace the successive stages of its progress, or the vicissitudes it underwent, previously to its idioms being in some measure fixed by the recorded practice of classical writers. This, we think, would have been a curious and instructive investigation: and might in some measure have assisted us to decide on the propriety of denominating the Caledonian tongue a *language*, as Dr. Jamieson insists, rather than a *dialect*. Until the peculiarities of that tongue are systematically analysed and con-

trasted with those of the old and provincial English, it will not be easy to pronounce, with certainty, whether the vernacular phraseology of the Lowlands of Scotland be merely a corrupt derivation from that of England, or deserve the more honourable title of an independent language. On this account, we think Dr. Jamieson would have done well to imitate the example of the great English lexicographer, in attempting a *grammar* of the language, of which he had undertaken the arduous task of composing a dictionary. The two kinds of labour are entirely analogous, and mutually reflect light upon each other. The dictionary affords the materials, or elements, out of which the grammar must be compiled; and the grammar directs the arrangement, insertion, or exclusion, of the specific materials of the dictionary.

We should likewise have been pleased, if Dr. Jamieson had given a short historical sketch of ancient Scotish literature, with a view of ascertaining what is classical in ancient Scotish style, and what is merely of vulgar authority. The very lax usage, which prevails among the moderns who write in the Scotish dialect, renders an undertaking of this nature in the highest degree expedient. In the most recent of these performances, such as those of Ferguson and Burns, we have a mixed kind of dialect, partly Scotch, partly English; but offending in most instances against the established usages of both languages. This is tolerated, only because the standard of the genuine Scotish has been allowed to sink into oblivion; on which account, any thing is permitted to pass for Scotish, that has a reasonable sprinkling of the vernacular phraseology of that country. But if the Caledonians are sincerely solicitous to preserve their ancient dialect from decay, and if they in earnest aspire to the honour of having it considered as an independent language; let them seriously set about determining what words and phrases have a legitimate right to be enrolled among its permanent materials: and let those who write in it confine themselves to the use of these words and phrases only, and deny themselves the indolent indulgence of deviating, at will, into the idioms of a different, though closely related tongue.

The professed object of the dissertation on the origin of the Scotish language, is to controvert the prevalent opinion, that the language, spoken in the Lowlands of Scotland, is merely a corrupt dialect of the English, or at least of the Anglo-Saxon. Our author admits, that he had long yielded his assent to that hypothesis, without any particular investigation; and should probably never have thought of calling it in question, had he not heard it positively asserted, by a learned foreigner, that the Scotch had not received their language from the English; that

ere were many words in the mouths of the vulgar in Scot-
d, which had never passed through the channel of the Ang-
Saxon, or been spoken in England, although still used in
languages of the North of Europe; that the Scotish was
to be viewed as a daughter of the Anglo-Saxon, but as,
common with the latter, derived from the ancient Gothic;
that, while we had to regret the want of authentic records,
accurate and extensive investigation of the language of the
ntry might throw considerable light on her ancient history,
icularly as to the origin of her first inhabitants.

his suggestion excited our author to enter upon an investi-
on of the hypothesis, that the Scotish language is not a de-
tive of the English, but was independently formed by the
ration of a series of causes similar to those which gave birth
he sister tongue: and is the work of a succession of tribes,
ly, if not entirely, of the same family, with those by whom
English dialect, as it now stands, has been gradually
ned.

his subject is closely connected with the dispute concern-
the origin of the tribes that first peopled Scotland; a sub-
, on which we have already embraced several opportunities
elivering our sentiments. (See references, vol. iv. p. 616.)
J. engages in a laborious examination and confutation of Mr.
lmers's doctrine, maintained in his 'Caledonia,' that the an-
t Picts, or Aborigines of the Lowlands of Scotland, were a
ltic' (i. e. Iberian) tribe, as well as the ancient Scots or
igines of the Highlands. On this point we have explained
opinions, at some length, in our review of Mr. Chalmers's
(vol. iii. p. 941); and we decidedly concur with Dr. Ja-
on in thinking Mr. C.'s system untenable. It is, in the
place, directly inconsistent with historical evidence; being
radicted by the positive testimony of the venerable Bede,
ennius, and the Saxon Chronicle; as well as of the
an authors Cæsar, Tacitus, Claudian, and Ammianus
cellinus. By these authorities it appears, that the first
derable tribe that occupied the Scotish lowlands was
f what has usually been called *Celtic*, (properly *Iberian*)
nal, but of *Gothic*, and must have proceeded either from
many or Scandinavia. On this subject, we could almost
supposed that Dr. J. had benefited by our remarks on
Chalmers's doctrine, from the strong occasional resem-
ce between the language of his Dissertation and that of our
ew, but that we presume he would have made the due
ence, had his acquaintance with the contemporary liter-
of this country enabled him to avail himself of our la-
. Had this been the case, too, we should hope he would

not have manifested such disregard or ignorance of the t
monies of Herodotus, Strabo, and the Welch Triads.

In addition to this source of argument, Dr. Jamieson supported his assertion, that the Southern Picts, or Caledoni were a Gothic tribe, by several subsidiary considerations various moment. These are the ancient topographical ap lations of the Scotish lowlands, and the structure of its guage: with its architecture, of which he considers the old specimens as 'genuine Gothic' and not reputed 'Celtic' rema &c. On this last subject, however, there is the greatest r for diversity of opinion; for the architecture of all barba tribes must of necessity have many points of resemblance that it is not easy to pronounce, with tolerable certainty, to particular ancient nation the ruins of antique buildings, w still abound in many parts of our country, should be ascri It is no wonder, then, that the round towers, burghs, earth-houses, should by some antiquarians be called Celtic others Pictish, Danish, or Norwegian. Neither do the po lar names of such structures, even when they can with certa be traced to some specific dialect, decide without all a guity the tribe to which they belong. For as these names plainly *descriptive*, they will be translated by each tribe int own vernacular language; and thus will vary in successive a or even during the same period, in different districts of country. It is in this way, that a Highlander gives the nam *dun* to that which a Scandinavian calls *burgh*, and an Engl man, or Scotch Lowlander, *house* or *castle*.

Dr. J. seems to have overlooked the well known distinc of the Picts into two tribes, the Northern and the South of which we have taken notice in our review of the 'Caledo as supported by the direct evidence of Bede and o writers. This circumstance, properly kept in view, serve explain several etymological difficulties in the designatio Scotish topography, in which we find Iberian and Go terms curiously blended and conformed together. The s of simplification is no where carried to a more extrava length, than in the researches of antiquaries respecting dialect to which ancient topographical appellations ought t referred. It seems seldom to have entered into the mind our learned Archæologists, that certain hills, rivers, and montories might be left unnamed by the first people dwelt among them, and might receive designations from a sequent race of inhabitants; or that a succeeding race m choose, out of wantonness, pride, or some other motiv alter the names of such objects invented by their predece and to impose new, and perhaps more suitable appellation their own. In thus simplifying their labour, the patrons o

nted 'Celts' have a considerable advantage over their oppo-
ts: for the Gaelic tongue is peculiarly appropriate to desig-
ions of the topographical kind, and possesses a ductility and
lity of combination, which will enable a person, who is
ter of its roots, to derive from it almost any local ap-
ation whatever, without the appearance of great violence.
r. Chalmers has with great industry and perseverance ex-
sed his ingenuity in this sort of conjecture; and has with no
e trouble endeavoured to trace to a '*Celtic*' stock the name
very river, mountain, and valley, not only in North Britain,
also in many districts of the Southern division of the island.
Jamieson defends the opposite opinion, with equal ardour,
gh with less dogmatism: for he does not positively assert
he is able to give the true meaning of such appellations in
other language, because there is too much left to conjecture
either side. But he thinks that a Gothic interpretation
be given to these terms, with full as much probability
ny founded upon the Gaelic, or the Welch. Thus the
stion is at any rate left in doubt. To us it appears, that
e of these appellations are of Gothic, and some of Iberian
inal; so that it cannot without absurdity be denied that
es of both nations were found at a very early period in cer-
districts of our island, and contributed in giving names
e remarkable objects of the regions which they inhabited.
r. Chalmers, who wishes to prove that the Belgæ were a
tic' tribe, has asserted, and endeavoured to establish, by
nological subtleties, that the names in the five Belgic pro-
es of South Britain are only significant in the '*Celtic*'
gue. In this part of the controversy, Dr. Jamieson appears
ave been very successful, and has with much plausibility
gested Gothic *etyma*. Thus the name *Kent* is derived by
Chalmers from the British *Caint*, signifying an open
ntry; but with more verisimilitude by Dr. Jamieson
the Gothic *Kant*, an *extremity*, or *angle*. Mr. C. derives
name of the river Thames from *Tan*, *Tam*, &c. signifying
t expands, spreads, or is calm: Dr. Jamieson prefers
Gothic etymology which deduces it from *Temsa*, to move
ly or be stagnant. Dr. J. also appears to advantage in
e of the following remarks.

As the names of many of the Belgic towns end in *Dun* or *Dinum*, Mr.
mers attempts to shew that the Belgae must have been Celts, because
num and *Dinum* are the latinized form of *Dun*, and *Din*, which, in
British, and Irish, *as well as in the ancient Gothic*, signify a fortified
;" Caled. p. 17. N. But if *dun* has this signification *in the ancient*
c, the argument proves nothing. From what he has stated, the pre-
tion is, that it was originally a Goth. and not a Celt. term. For,
says, that "*Dunum* is the name of the chief town of the *Cauci* in

Ireland, which is asserted to be a Belgic tribe ;" it is questionable if of the other towns, having this termination, were *Celtic*. *Londinum* *Camelodunum* were Belgic towns, being situated in the territories of Trinovantes. *Maridunum*, according to Baxter, who reads *Margidu* is from Teut. *maerg* marl, which is fouud in the neighbourhood, and town He says that, in the *modern* British, *mer* signifies medulla. in the old Brit the term for *marl* is the same with that now used English. It may be added, that Germ. *dun*, as signifying, civitas, u is only the term, properly signifying an inclosure, locus septus, used in a condary sense. It is derived from *tyn-en* sepire. V. Wachter, vo. *D*

'It has been asserted, that "there is a radical difference, in the mation of the Celtic, and Gothic names, which furnishes the most d sive test, for discriminating the one language from the other, in topo phic disquisitions; and even in the construction of the two tongu such vocables as are *prefixed*, in the formation of the British and Ga names, are constantly *affixed*, in the composition of the Gothic, Saxon, and English names.—Those tests are so decisive, as to give means of discriminating the Celtic from the Saxon, or Gothic na when the form of the vocables compounded *are* nearly the same." Ca p. 491. Without disputing the propriety of this position, it is suffic to observe, that, if this be *so decisive* a *test*, although the names of pl *terminating* in *Dun*, *Dunum*, &c. are elsewhere (p. 17.) claimed as Ce it must be evident that the claim is unjust. *Londinum*, *Vindonum*, *M dunum*, *Camelodunum*, *Rigadunum*, *Maridunum*, &c. must all be Go names.' pp. 13, 14.

The utmost, that we think deducible from an e mological analysis of the Scotish topographical des nations, is, that many of them must have originated wit Gothic race at a very remote period. But it cannot be s that these designations are exclusively Gothic, perhaps, any one district of the country; so that we are obliged to mit the co-operation of some Iberian tribes in the invention these designations, at some equally distant, or not very d ferent æra of history. Much less ambiguous appears to the argument derived from an examination of the vernacu tongue of the lowlands of Scotland, in which the traces o Gothic original are every where abundantly discerni and the helps furnished by the Iberian are in comparison few and trifling; so that there can be no question from wh of the two languages the existing tongue is principally deriv

To account for the Gothic character of the lowland Sco dialect, those writers who deny the German or Scandinavian gin of the early peoplers of that district have been obliged resort to the hypothesis, that the Anglo-Saxon language introduced into Scotland during the reign of Malcolm Ca more by his English queen and her retinue; aided by the in course which prevailed between the inhabitants of Scotla and those of Cumberland, Northumberland, Westmorel

nd Durham, while these countries were held by the kings f Scotland, as fiefs of the crown of England.

Those, who have relied on this hypothesis, appear to have ormed an extremely inadequate notion of the pertinacity ith which the bulk of a people adhere to their native tongue s well as to their peculiar usages. To suppose that a few oreign adherents of a generally hostile court, received as re- ugees, could completely change the language of a country, to give credit to a revolution in the habits of men which as no parallel in history. Even military conquest and com- lete subjugation are not adequate to such an effect, unless the case of absolute extermination. The language of the onquerors is indeed superinduced on that of the vanquished; t the original dialect of the country forms the basis and rincipal portion, though modified in many respects by the ew idioms. This subject is well argued and illustrated by r. Jamieson, Diss. p. 21.

'It is well known, that in many places, on the borders of the High- nds, where, according to the hypothesis controverted, the one language ould appear as it were melting into the other, they are kept totally dis- ct. This is particularly remarked in the account of the parish of owally in Perthshire. "It is a curious fact, that the hills of King's at and Craigy Barns, which form the lower boundary of Dowally, ve been *for centuries* the separating barrier of these languages. In the st house below them the English is, and has been spoken; and the aelic in the first house, (not above a mile distant) above them." Sta- t. Acc. xx. 490. In some instances a rivulet forms as effectual a ndary, in this respect, as if an ocean intervened.' p. 22.

It is in fact by no means true, that the Old English, or An- o-Saxon, and the Lowland Scotch, are the same dialect. hey correspond, indeed, in many words and phrases, because ey have originated with similar races of people, and have en modified by a like succession of causes. But there are ny words, and many idioms, which are peculiar to each dia- t, and intelligible only to the inhabitants of the several ntries. It is only a sisterly resemblance that exists be- een the two languages, not a perfect identity:

——Facies non una,
Nec diversa tamen; qualis decet esse sororum.

We could have wished, if our limits had permitted, to il- trate some of the points in which these languages either ncide or differ; a few words, however, will be sufficient to icate one point of difference, which, though obvious enough, not been much regarded. We mean, the relation which English, or southern branch of the Gothic language in island, bears to those dialects which now subsist in Scan- avia; and that which the Caledonian, or Northern branch,

bears to those which now subsist in Germany. The English pronunciation differs comparatively little from the *Swedish*; and that of Scotland has so strong a resemblance to that of *Germany*, both in substance and pronunciation, that we have known natives of these two countries make themselves intelligible to each other, though only acquainted with their respective vernacular tongues.

We must hasten to say a few words of the manner in which Dr. Jamieson has executed his great task of a Scotish lexicographer and etymologist. We are willing to acknowledge that, on the whole, this is very meritoriously accomplished. The number of words illustrated and explained is very considerable, and many of them are not to be found in any previous glossary. Numerous interesting and judicious extracts from old Scotish writers are inserted, and many curious and instructive antiquarian disquisitions occur in different parts of the volumes. We should have been better pleased if Dr. Jamieson had been a little more scrupulous in the admission of his authorities; and had not quoted indiscriminately every modern rhymester that thinks himself intitled to intrude upon the public the meanest productions of the Caledonian muse. We shall insert two articles, as specimens of Dr. Jamieson's talents, both in antiquarian and etymological research.

'GLAMER, Glamour, *s.* The supposed influence of a charm on the eye, causing it to see objects differently from what they really are. Hence, *to cast glamer o'er* one, to cause deception of sight, S.

'This word is used by Dunbar; but I have not marked the passage.

And she came tripping down the stair,
And a' her maids before her;
As soon as they saw her well far'd face,
They coost the *glamer* o'er her.
Johnny Faa, Ritson's S. Poems, ii. 176.

It had much of *glamour* might,
Could make a ladye seem a knight;
The cobwebs on a dungeon wall
Seem tapestry in lordly hall;
A nut-shell seem a gilded barge,
A sheeling seem a palace large,
And youth seem age, and age seem youth—
All was delusion, nought was truth.
Lay of the last Minstrel, C. iii. 9.

Here the *s.* is used as an *adj.*

See a very curious Note on the subject of *Glamour*, affixed to this beautiful Poem, p. 260—262.

The vulgar believed, (and the idea is not yet universally exploded) that a four-bladed stalk of clover was the most effectual antidote to the influence of *glamer*. To this ridiculous idea Z. Boyd refers in the following passage.

"What euer seemeth pleasant into this world vnto the natural

it is but juggling of the senses: If we haue the grace of God, this grace shall be indeede like as *foure nooked clauer* is in the opinion of some, viz. a most powerfull meanes against the juggling of the sight." Last Battell, i. 68.

This superstition is probably as ancient as the time of the Druids. The wild trefoil, at least, as it was greatly regarded by them, still has particular virtues of a medicinal kind ascribed to it by the Highlanders, when it is culled according to the ancient rites.

"In the list of plants must be reckoned the *seamrog*, or the wild trefoil, in great estimation of old with the Druids. It is still considered as an anodyne in the diseases of cattle; from this circumstance it has derived its name *Seimh*, in the Gaelic, signifying pacific and soothing. When gathered, it is plucked by the left hand. The person thus employed, must be silent, and never look back till the business be finished." P. Kirkmichael, Banffs. Statist. Acc. xii. 453. 454. N.

This is the *seamrog* or *shamrog* worn by Irishmen in their hats, as Obrien says, "by way of a *cross* on Patrick's day, in memory of this great Saint."

As amber beads are in Loth. called *glamer beads*, it has been supposed that this may point out the origin of the term in question; especially as, in an ignorant and credulous age, the electrical power of amber would be viewed as the effect of witchcraft. It was believed, indeed, that witches generally wore amber beads, because of their magical power, and for purposes of fascination.

It is, however, a strong objection to this origin, that although *glamer* be a term generally used, with respect to enchantment, this pronunciation of the word, as denoting amber, is confined to one county, and perhaps not general there.

I have sometimes thought that this word might be from Isl. *glimbr*, splendor. It might seem to confirm this idea that, as some Philologists have observed, the Heb. word לחש, *lahbat*, used in Ex. vii. 11. to denote the enchantments of the Egyptian sorcerers, signifies secret and close conveyance, or *glistering* like the flame of a fire or sword, by means of which the eyes of men are dazzled.

'It may be conjectured, however, that another Isl. word has a fairer claim than any of the etymons mentioned. *Glam skygn* signifies squint-eyed, blear-eyed, having a disease in the crystalline humour of the eye, wall-eyed. From the defininition given of this by G. Andr. it seems highly probable that *glam* is the origin of our *glamer*. Limus, lippus, glaucoma seu glaumias in oculis gestans, maxime autem visu hebes et *fascinatis oculis*; Lex. p. 91. From the last words it would appear that, in Iceland, this disease was sometimes considered as the effect of witchcraft or enchantment.

'With respect to E. *wall eyed*, which Johns. derives from *wall* and *eye*, it may be observed that the origin is Isl. *vagl*, glaucoma; whence *vagla auga*, a cloud in the eye, nubes in oculo, albugo; G. Andr. He refers to Gr. αγλαη, subalba cicatrix in oculis.'

The other article we have selected is scarcely less curious.

GOLF, GOFF, GOUF, *s.* 1. A common game in Scotland, in which clubs are used, for striking balls, stuffed very hard with feathers, from one hole to another. He, who drives his ball into the hole with fewest strokes, is the winner.

" That the futball and *golf* be vtterly cryit downe, and not to be vsit," Ja. II. 1458. c. 71. Edit. 1566. c. 65. Murray.

'Skinner, from this prohibition, seems to have adopted a very unfavourable idea of this amusement. As Lat. *colaphus* a blow, is the only etymo he mentions, he viewed it perhaps as something allied to boxing. Certè, he says, ludus hujusmodi merito interdictus fuit: tutius autem est ignoran tiam fateri. But the only reason of the interdiction was, that the attention given to these games prevented the regular practise of archery, and caused the neglect of weaponschawing, which were necessary for training men for the defence of their country.

——" That in na place of the realme thair be vsit fut-ballis, *golf*, o vther sic *vnprofitabill sportis for the commoun gude of the realme and de fense thairof*. And at bowis and schuting be hantit.——Acts Ja. IV 1491. c. 53. Edit. 1566. c. 32. Murray.

" The *golf*," says Mr. Pinkerton, " an excellent game has supplante the foot ball. The etymology of this word has never yet been given; i it not from *Golf*, Isl. pavimentum, because it is played in the *level* fields Perhaps the game was originally played in paved areas." Maitland Poem Note, p. 379.

'It is more natural to derive it from Germ. *kolbe*, a club; Belg. *kol* for striking bowls or balls, a small stick; Sw. *kolf*, properly a hooke club, which is the form of that used in this game. Isl. *kylba*, *kylfa kylva*, clava. Germ. Su. G. *klubba* is certainly radically the same Wachter derives it from *klopp-en*, to strike. Lat. *clava*, *colaph-us*, C. B *clwppa*, id. and L. B. *colp-us*, a stroke, seem all radically allied.

2. *Gouf*, a blow, a stroke, S., seems to claim the same origin; especially as this is the pronunciation of the word, as used in the former sense.

She lends me a *gouf*, and tells me I'm douf,
I'll never be like her last Goodman.

A. Nicol's Poems, 1639. p. 5

'Since writing this article, I have observed that, in the Statist. Acc. *Golf* is derived from the Dutch game called *Kolf*, which is played in a inclosed area, with clubs and balls. In this area two circular posts ar placed, each of them about 8 or 10 feet from each end wall; " and th contest is, who shall hit the two posts in the fewest strokes, and mak his ball retreat from the last one with such an accurate length, as th it shall be nearest to the opposite end wall of the area." The game particularly described, Statist. Acc. (Inveresk) xvi. 28. 30. N.

'It appears that this game was anciently known in E. Hence Strut speaking of *Goff*, says, " In the reign of Edward the Third, the L *Cambuca* was applied to this pastime, and it derived the denominatio no doubt, from the crooked club or bat with which it was played; th bat was also called a *bandy* from its being bent, and hence the gam itself is frequently written in E. *bandy-ball*."—Sports and Pastim p. 81.'

It may reasonably be expected that many provincial Scoti terms are omitted, as Dr. J. was only personally conversa with the provincialisms of one or two counties. We sh mention but one of these, the word *yachies*, synonymous wi the English *crash*, which we remember hearing a learned lingu pretend to derive from the Greek ἰαχος *sonus*. On the oth hand, Dr. J. has inserted several words which have no prete sions to be considered as Scotch, such as *Constable*, a lar

glass of liquor; *Cowlick*, a reversed tuft of hair; *Croup*, a disease of infants; *Curious*, for anxious; and *Curling*, a diversion with a stone upon the ice. In many of his etymologies, we think our author has not succeeded so well as might have been expected. Thus, instead of deriving *Belly-blin*, or Blindman's buff, from *bella* Isl. *cum sonitu pelli*, we think it might naturally have been deduced from *billig* Germ. *equalis* whence the Scotch *Billie*, a comrade or companion; and then it would nearly correspond to our English denomination of *Blind Harry*. Instead of deriving *Birky*, a mettlesome fellow, from *berkia* Isl. jactare, or *byrig* A. S. the same with *burgh*, as if *city-bred*, we should have deduced it from *birk*, v. n. to give a last answer, which is from the A. S. *bircan* to bark. Exceptions of this kind might easily be multiplied; but we are so well pleased with the general execution of Dr. J.'s work, that we shall not pursue the invidious labour. We trust, however, that he will receive many private suggestions of addition and improvement from his numerous learned readers, which may contribute to the perfection of his work in a future edition. Its utility is too evident to require proof; and we cannot conclude our remarks, without acknowledging the great obligations under which it lays the public, and literary men in particular, to the diligence, research, and ingenuity of the author.

Art. VI. *Two Volumes of Sermons.* By the Rev. Sydney Smith, A. M. late Fellow of New College, Oxford; Rector of Foston, in Yorkshire; Preacher at the Foundling, and at Berkeley, and Fitzroy Chapels. 8vo. pp. 436, 424. Price 1*l.* 1*s.* Cadell and Davies, 1809.

A Species of infelicity, with which we do not remember to have seen any adequate expressions of sympathy, is that of a minister of religion who is not cordially pleased with his office. The persons, claiming on this ground the benevolent sentiment, might be divided into several classes; but we do not, at present, solicit it for those, who have such a disproportionate share, and such a parsimonious reward of clerical duty, as to droop under the hourly sense of toil and poverty; nor for those (if any such there be), who can but ill brook the restraints of professional decorum on irregular dispositions; nor yet for those, who are oppressed by a desponding view of the inefficacy of their labours. There is another class, to which the friendly commiseration is perhaps equally due. We should probably come near the right description of this class, if we were briefly to sketch any one of the several instances that have fallen in our way in the course of our long life. Nor should we be exhibiting any thing that is not familiar to the observation of many of our readers, if we were to represent the ecclesiastical condition and feelings of a young man, not

born to the privilege of an independent fortune, but liberally educated, genteel in his address, and in all his tastes and ideas, possessed of very considerable talents, accompanied with the arrogance arising from his opinion that they are quite extraordinary ones, and submitting somewhat reluctantly to the circumstances which fix his destiny to the clerical profession. Why reluctantly? From causes which have naturally a most powerful influence on a spirited and proud young man. He finds that the church is the most favourite topic of ridicule, among the far greater proportion of both the young and old men of fortune, fashion, spirit, and talent. While on this topic even dulness can contrive to be almost smart, he finds that no small share of the real wit and humour, which kindle the glee of gay and genteel companies, crackles and sparkles from lucky hits at the church. He is repeatedly mortified in such companies, by sly inuendoes at his own destination, and arch apologies for those inuendoes being sometimes too obvious. He is not less mortified to witness the kind of respect, sometimes practised in such society, toward the ecclesiastical order in the person of one of its members; a respect exhibited in occasional affectations of extra decorum (particularly as to the article of profane language) in consideration of his being present, followed and explained by pleasant experiments how far he will quietly suffer this decorum to be violated, and by exulting looks of challenge to rally in its defence when some gallant son of Mars puts it entirely to the rout. Nor will our spirited undergraduate feel the situation of the reverend gentleman much more enviable, when the 'squire or the knight, with a grin, refers to him some question of moral casuistry, while the counsellor and the physician make some leering compliment to the authority which his opinion derives from his spiritual function.

It is with extreme vexation, that this incipient divine recollects all the current malicious jests about a very ordinary share of ability sufficing for the church, about its being the destination of the less mercurial branches of the family who would have no chance of succeeding in any department demanding acuteness or enterprise, its being the convenient receptacle for the humble third cousins of persons of distinction, and the like. It mortifies him still more deeply to observe, that though there is at all times a grand aggregate of talent in the church, yet those brilliant exhibitions of genius and wit, of eloquence or science, which command the admiration of the whole country, are chiefly made on the secular field. The condition of the laymen excites his envy, even by their having to claim the most distinguished of the infidel corps; and, without really approximating to their principles,

he is tempted to like his religion and his church somewhat the less, for their having been held in scorn by these *fine spirits.* In surrendering himself to an institution and profession, from which so vast a host of talents have at all times kept aloof with the pride of choosing a freer and ampler ground for their operation, he is but imperfectly consoled by recounting the names and appropriate epithets of the judicious Hooker, the witty South, the scientific and eloquent Barrow, and the profound Butler. He murmurs at his stars, and revolts at putting on the sacred habiliments, while each journal is recalling his attention and admiration to the examples of forensic and parliamentary eminence, or to the brilliance of martial atchievements; or, if his ambition takes chiefly a literary direction, he has the greatest difficulty to pacify his pride, when forced to recollect how few of the great philosophers, historians, and poets, have been churchmen. Oh! that Locke, and Pope, and Gibbon (his scepticism notwithstanding), had been rectors, deans, or bishops; or that I had been privileged to affix to my name in the title-pages of my future performances that mark of independence and secularity, *Esq.!*—But even if his mind could divest the clerical character of these associated ungracious recollections of the immense number of able men, who never thought, and many of whom he is mortified to reflect would have scorned to think, of assuming it, he has but little complacency in the very nature of the profession. He feels as if the office and character of a priest were something akin to a formality, a mechanical order, exceedingly uncongenial with the varying, and, as he deems it, energetic activity of his mind. Much of the required service he is disposed to regard as routine, and therefore he anticipates a sense of wearing and painful monotony. His pride, or, as he calls it, his intellectual independence, struggles violently against submitting to be bound up by a system of complete prescription, by which he is solemnly interdicted all option or change, in opinions, ceremonial observances, and even personal attire. He knows that the public does not regard an ecclesiastical situation as any thing of the nature of an arena for either proving superior ability, or training it. Not a very large share is in general, as in many secular offices, peremptorily demanded, or even expected; and therefore there is but a very faint degree of that stimulus to excellence, which in other departments is involved in the very fact of possessing the office. He foresees a deficiency of any thing tending to exhilarate his imagination; as all the provision for it in ecclesiastical ornaments, movements, or even music, affords but little variety, and has already lost its effect through familiarity. And then as to the chief matter of all, the influential com-

munication of divine knowledge to an assembly of human beings, he does not feel such an affecting impression of the importance of this instruction and the infinite value of these rational beings, as to save him from the apprehension, that he shall find it a very dull and tiresome task to discourse again and again on what are necessarily become in a Christian country some of the most trite of all topics.

No rich uncle bequeaths a fortune and opportunely demises; no fortunate casualty of introduction to persons of high rank, no intimacy with the sons of political chieftains, in or out, suggests a chance of the honours and emoluments of the state; a preparation for the law would be a long course of heavy toil and expense, with an exceedingly dubious prospect of success; in short, the time arrives when our young genius must take upon him the indelible character, which assigns him to a class that he has never admired, and shuts against him for ever the highest theatre in which ambitious talent aspires to figure. It is not wonderful, if he accomplishes his formal and solemn dedication to the sacred function with nearly such feelings, as we may have perceived in an elegant and tolerably proud young man, whom the parsimony of his fortune had brought to the altar with a disagreeable and ancient, but wealthy dame. Thus dedicated, it becomes a question which of the several roads to distinction within the liberties of his profession he will decide to adopt. There would be no wonder to see him soon present himself as a most zealous champion of the ecclesiastical institution, extending his array of defensive hostility along its whole range, from its most solemn doctrines to its minutest ceremonial appointments. And in this case he will apply himself assiduously to theological and polemical studies, and will not fail to become furnished with opinions, very definitely conceived, whether impartially formed or not, on most of the points that have been discussed or controverted among the divines of the present and preceding ages. But, as we have reported him a genteel young man with much address and not a little assurance, a very different course is within his choice; less promising, we should suppose, of ultimate preferment and prolonged fame, but attended with as much more to flatter such a man as with less to fatigue. Some favourable juncture will be afforded for his *debut* in a large city, where a great number of most genteel and fashionable persons understand there is some obligation on them, especially as George III. is on the throne, to pay a Sunday compliment to the *religion of their country.* Under this conscience of obligation both to the church and the state, they would perhaps discharge the duty, rather than forfeit the repute, even in temples where the officiating persons

were defective in the graces both of address and composition. But who would not be happy to lose the irksomeness of duty, in the pleasure of being religious, though this should lessen their merit in the article of self-denial? And really these good Christians must, in their hearts, be a little heathenishly given, if they should immoderately regret the concert, the opera, or even the Royal Institution, while performing their devotions in a place, where the minister, with an elegant appearance, and graceful gesture, and bland delivery, and brilliant touches, and philosophic elucidations, gently invites, for a very short space of time, to the newest and most tasteful mode of religion, the attention of an auditory shining in wealth, blooming in beauty, and dazzling in fashion; a place, where the proudest need not apprehend being mixed with the vulgar, where the most dashing may deem it worth while to exhibit, where the most rational will be safe from methodism, and where infidels will not be ashamed to have heard a sermon.

Thus to promote the Christian worship, which is so apt to be regarded as a piece of very dull, though prudent, routine observance, almost to the rank of an amusement; and, in effecting this, to be himself the centre of attraction to a portion of the choicest taste, beauty, and fashion, in a metropolis, may well cause the accomplished minister no little self-complacency and elation. Yes, to have inspirited the church to a competition with the theatre! to have threatened Kemble with rivals in the Apostles! to have provoked all the gods and muses, that preside over the polished vanities of a great city, to envy the name even of Christ! this far transcends the atchievement of that illustrious hero, who raised the despised Bœotia to rivalry with all that was most powerful in Greece. No doubt the fortunate preacher's imagination will greatly exaggerate the effect, and magnify the extent, of his operations; and he will be averse to reflect how much larger a share of beauty and fashion, than that which confers its smiles on him, and how much richer an aggregate of taste, accomplishment, and rank, exists in the capital, without paying him any attention, without knowing him, or even thinking of him: nor can he like to acknowledge to himself, how many more persons would deprecate a final cessation of the exhibitions of Cooke and Mrs. Jordan, than would be sorry for the cessation of his. Let him be duly guarded against the intrusion of such considerations, and he will receive the most lively gratification from the attention and flatteries of a numerous and elegant circle of rational Christians; who will surely be right in bestowing their favour on a person, who saves them from the oppressive dulness incident to Sunday duty, and in part from the ridicule

of those who are too gay or free to make any conscience at a about such a matter. If he combines with these ecclesiastica merits the talents and graces that animate the social party, h will find himself in much closer contact, if we may so expres it, with his fame,—will enjoy a more immediate and concen trated brilliance of smiles and compliments, than if he wer prosecuting all the labours, with all the vigour, of Warbur ton.

One signal advantage attending this favourite of auspicio fortune will be, the privilege of omitting to study a great man subjects which our eminent divines have deemed of the es sence of theology. Almost all that doctrine which constitute the peculiar character, and which may at last be found to con stitute also the stamina and vital essence, of Christianity, *mus* be left out of his ministrations, and therefore may as well b left out of his studies. It is a harder tax on ingenuity an caution, than any benefit likely to arise from such an exercis of them is worth, to proceed with impartial and serious though through the scriptures, and the writings of our most venerate divines in and out of the established church, without bein misled into some few of the notions now called 'methodistical' and if our favourite evangelist of the polished and the fai after having been seduced to adopt any of these notions, wer in evil hour betrayed to express them, it is easy and curiou to imagine what a look of surprise, quickly followed by a sul len blackness of visage, would take place of that aspect o amenity which before so gently beamed on him from his whol auditory; and how vainly his accustomed wit and graces migh be exerted, to play him back into favour in the genteel socie ty of which he had been so regaled with the flatteries.

To be sure, it is possible for a man to be a learned theologia without being a methodist. Setting out with a resolute an laudable prejudgement against all those interpretations of re vealed religion which are sometimes denominated evangelical he may investigate the whole theory with the express desig of advancing opposite opinions systematically on every point But, besides that some questions both of decorum and pru dence would be involved in this regular warfare against th articles and the most revered divines of our church, it woul be altogether useless and unacceptable in ministering to thos devout Christians, whose partiality we have predicted for th pink of sacerdotal spruceness. They do not want to hea theological lectures of *any* school. Even the delight of see ing methodism exploded would be bought too dear, at th price of listening half an hour to a discussion of the doctrin of justification. What they want is, to steal from the institu tions of religion an apology for thinking very little about re

ligion itself; what they attend to must be constituted religion, and must constitute them sufficiently religious, in virtue of its being attended to in a consecrated place, under the presiding wisdom and devotion of a consecrated man, and amidst the paraphernalia of piety; and the performance, being *thus* secured to be of a perfectly religious quality, may be allowed to avoid all statement of doctrines purely religious, and the more carefully it does so the more agreeable. It would certainly, as we remember a fashionable ecclesiastic pertinently remarking, be somewhat of a 'bore' to insist on such things, while there are so many pleasant matters of taste and sentiment at the preacher's choice.

This exemption from the duty of severe theological study, will give our divine the more advantage for figuring, if he should desire it, as a man of letters, which will be a great additional recommendation. In this character, we can hardly guess how he will be likely to deport himself with respect to religion. But we should rather expect to find him, when associating with wits, politicians, and philosophers, painfully envious of that freedom which they have not submitted to be cramped in canonicals; and not more nice than some of them in the choice of expedients to shine. If, as a writer, he should feel insupportably impatient of the proprieties imposed on the language of a gentleman and a member of the reverend body, he may indulge his genius anonymously; and we know not whether we ought to be surprised, if we should detect him, under this mask, forswearing all his factitious elegance and refinement, railing in low diction against some of the worthiest of mankind, and repeatedly betraying his implacable quarrel with his destiny by ridiculing the clerical character.

This last employment will be a truly painful sport to him; and he will be sadly mistaken, if he should fancy that it will be a recommendation in the view of some clever, and not over religious men, with whom he may be ambitious to hold a literary or a convivial connexion, and by whom he takes care to be recognized in the anonymous exhibition. Instead of admiring what he may wish them to consider as the fine free spirit far above his profession, they will despise the meanness which can assert the full claims, and take all the advantages of the profession, and at the same time be anxious to shew them, in a confidential way, that he can sneer at it with as good a will as themselves. But whatever he may think necessary for his credit with the initiated, he will surely take every precaution that his clerical brethren and the public shall not be apprized, how much the bad part of society are indebted to him for burlesquing serious subjects, for fanaticism and slander against Christian zeal, and for examples of a coarse

and bullying language. Nor surely can he let his vanity so baffle his prudence, as to compel his ecclesiastical superiors to hear of him as a meddler with matters of political party, and the maker of squibs against the policy of the church, in points of which it is inveterately tenacious. If he should be so far abandoned of his discretion, we cannot choose but anticipate the melancholy consequence; the day will come when this bright form of genteel spirituality, this light of the fine and of the fair, after sparkling for some years about the metropolis, will be smitten away by the crosier of the diocesan; and flying toward the north like a meteor, hissing but lessening as it flies, will quickly vanish from every bright eye that has been accustomed to reflect its lustre, and is turned to observe its departure. And will not an incurable sorrow take possession of those devout Christian souls, that are thus deprived of their instructor and pattern? Why no; there will be a new fashion, a new opera, or a new singer; and if the gentle belles *must* still be religious, some other elegant *cicerone* of Zion will soon present himself to attend them just as far in the amusements of piety as it may be modish for them to go.

This slight picture has been formed, by combining our recollections of several real instances that have come within our observation at different times and places; and we shall not pretend to conjecture how far it may bear any resemblance to the very popular divine, to whom the public are indebted for the two volumes before us. They do, however, tempt us to fancy a likeness in one particular, the indifference to theological studies. They appear to us to give palpable indications of a mind, rarely and reluctantly applied to the investigation of either the specific doctrines, or the general principles, of the theory of revealed religion. It will be doubted by the most candid readers, whether the author has ever taken the pains to ascertain the sense of the articles, which, as a clergyman, he has subscribed, or even to impose a sense upon them; to examine the opinions of the most celebrated divines of the church, or to deduce for himself a scheme of faith from the bible. He may by chance, in the library of some veteran theologian, have glanced on bodies of divinity, and huge tomes of theological controversy and biblical exposition; and, in disgust at such dry and endless toils, have decided that the science of religion was never intended for men of taste. Besides, a large proportion of those doctrines, which divines have very commonly maintained and expatiated on as parts of the Christian system, are now convicted of 'methodism,' and therefore require no further examination. From whatever cause it is, the matter of these sermons is more disconnected than we have

witnessed, as we think, in any other instance, with theological doctrines of one school or of another. And when the topic in hand essentially involves any of them, the discourse often proceeds boldly forward in a complete ignorance of this essential point, and now and then does worse by an awkward and unknowing mode of recognizing it. There is no definable system of faith inherent, if we may so express it, in this large body of professedly Christian instruction. We are not here taking on us to decide precisely *what* scheme of principles a preacher ought to have fixed in his mind; but we do think, that since it is impossible for him to confine himself wholly to subjects involving no point of religious theory, he should take the trouble to settle his judgement on the principal parts of that theory, so far at least as to make him consistent and intelligible when he is occasionally forced near them by stress of his subject.

Some agreeable and instructive authors of the clerical profession, in whom we have observed a very serious dissent from what appears to us, and has appeared to many of the most eminent divines, the revealed theory of religion, have been, however, very careful, that whatever they said on religious subjects should be conformed to *some* standard of opinion; aware of the indecorum, to use no other term, of flinging off at perfect random sentiments in which Christian truth is necessarily implicated. The present writer, in utter contempt of any such rule of propriety, will, for the sake of saying a spirited thing, hazard (and indeed without seeming sensible that the hazard is of any consequence) an utter violation of *any* scheme of doctrine entertained as truth by any class of professed believers in Christianity. As one instance from a hundred, he describes a hospital as being 'ample enough to call down the blessings of God on a city, *and wipe out half their sins.*' (V. I. p. 127.) We should think there is no class denominated Christian, that would avow a creed compatible with such a doctrine as this.

There are, however, a very few points of faith, to which all the carelessness of our preacher does not prevent him from most steadily adhering. One of them is, of course, that all hopes of the divine favour are to be founded on human merit. This is every where assumed in the most broad and uncere-monious manner, unaccompanied (and it is so much the better) with any unmeaning pretence of ascribing something to the sacrifice of Christ. Indeed, on this one point of the Christian doctrine he appears to have been at rather more than usual pains to form an opinion; for he asserts, precisely, that

'It is contrary to the repeated declarations of the gospel, it is deroga-

tory to the attributes of the Deity, to suppose that Jesus Christ dw among men for any other purpose but to shew them that rule of mor life which leads them to life eternal.' Vol. II. p. 252.

If there were any portion of these volumes, or any thing their general character, that could be fairly construed into opposite doctrine to that which is here avowed or implied, should be quite willing to attribute such a passage, either complete carelessness of expression on theological points, to that studied inaccuracy, which we can remember to ha seen occasionally resorted to by smart ecclesiastics, as an expe dient for averting the imputation of having been so dull an clerical as to occupy their thoughts about the articles of creed: we should be prompt to take the matter in which eve of these ways should be the most complaisant to the write But the whole tenour of these sermons accords with the opi nion so obviously avowed in this passage. Now we suppos nobody will dispute that a layman, or a dissenting teacher, perfectly at liberty, so far as his accountableness to any huma authority is concerned, to avow his rejection of that econom of redemption which is founded on the propitiatory sacrifi of Christ; but, even after all we have seen, we feel some lit tle remaining capacity of wondering, when we find this don in a bold unqualified manner, by a minister who holds his si tuation in virtue of having subscribed, *ex animo*, the articles the established church, and who takes occasion, in one these sermons, to insist on the necessity of articles and sub scription for preserving the integrity of the faith! All wi admit, we presume, that an opinion, which disclaims the doc trine of a real atoning sacrifice in the death of Christ, canno be advanced but in direct contradiction to the sense of ou articles, to the judgement of those who framed them, an to the opinions of the grand body of the divines of th church who have held and enforced them ever since. It i plainly a rejection of what has always been of the very essenc of the object intended by the national mind, in maintainin the religious establishment.

The principle renounced is of such magnitude, and ha such an effective relation with every part of the scheme o faith, that its rejection does no less than pronounce, that the in stitutes of the church are substantially false and absurd in thei bearing on that very concern, which alone makes it of an material consequence for human beings to have a religion a all,—their acceptance before the Divine Justice, and their eter nal salvation; and that, as to the grand *principle* of the theor of that acceptance and salvation, the sheiks and imams o Constantinople have a doctrine incomparably more rationa and more consistent with the attributes of the Divine Being

What judgement must we then be compelled to form of those persons, who can submit to purchase the privileges of the church, and among them that of proclaiming from the pulpits of the church itself that these its sacred institutes are false and absurd, at the price of solemnly avowing in the presence of God their belief that these institutes are true? And what must we be reduced to think of the administration of the church? Must we at last be driven to confess, that a man has only to give a solemn pledge of adherence to one form of doctrines, to be richly remunerated for preaching, and with the approbation or connivance of those ecclesiastical superiors to whom he is amenable, any doctrines he pleases,—except perhaps that reputed 'methodism,' which forms the distinguishing character of the articles which he has subscribed? Is it possible to conceive a state of things that should more imperiously call for reformation? Is it exactly in the institutions of religion, that we are to sanction, as innocent and honourable, that trifling with principle and obligation which in any other department would be regarded with abhorrence? We are not unaware of the subterfuges under which ingenious men, and in imitation of them men not ingenious, have endeavoured to protect their consciences; in which endeavour we have often seen them but very partially successful: and if the success has in some cases been complete, we are greatly afraid it has, in every such instance, been at an expense, at which any privileges of any institution in the world are much too dear.

In these sermons, the idea of an atonement by the death of Christ being dismissed from our faith, there is a laudable inquiry for any competent substitute; and a necessary inquiry, since it cannot be denied that all men have sinned. Substitutes are easily found; building a hospital, as we have seen, will atone for half the sins of a city; repentance is called an atonement; it is said, that restitution 'eases our shoulders from the burthen of sin, appeases the restless anger of conscience, and renders the mind cheerful and serene,' and is of value sufficient to 'have pacified both God and man.' 'The pleasure of forgiving,' it is said, 'is a pleasure ever recurring, causing a man to love and respect himself, breathing a satisfaction over the whole of life, remembered the hour before dissolution, offered up to God as an atonement for sin.' (Vol. II. 148.) We do not any where find that our divine thought necessary to prove that God will accept these offerings as satisfactory for this purpose, or to suggest any expedient for neutralizing the consequences of our wilful mistake, if it should too late be found that he has rejected them. The relief of comfort, perhaps, in the contemplation of that hazard, is

furnished by the assurance which the hearers and readers are taught to entertain, that a tolerable proportion of mankind will but little need the benefit of any atonement at all: this assurance is administered, if we rightly understand, in a passage where the preacher represents it as weakness to be afraid of death if the 'life has not been notoriously wicked.' (Vol. II. p. 291.)

Though our author is no friend to that religious theory which represents man, while prosecuting the great design of obtaining eternal felicity, as running extravagantly in debt to the divine mercy,—and is very properly of opinion, that this ambitious expectant, having the means of making respectable payments as he goes on in the sterling material of goodness, repentance, and the like, ought to behave handsomely in the affair; yet we must do him the justice to say, he is far from being such an adorer of the excellence of human nature as some fashionable divines. Now and then his observant shrewd sense has a momentary lapse into this superstition, and he speaks as if he descried divers celestial beauties and godlike qualities in that nature; but the illusive shape and gloss soon vanish from the form and features of the god, and leave our author to pourtray (and he often does it in a striking manner) the various phases of a very depraved being. Indeed, the whole effect of the display of the human nature and condition in these volumes, though contrary to the writer's intention, is extremely sombre; so much so, that we have been prompted to turn even to Baxter and Boston to relieve our gloomy impressions. What other impression could we receive, from being brought to contemplate an accountable creature full of radical vicious propensities; liable to be overgrown, and generally, in fact, as much overgrown, even early in its existence with bad and tyrannical habits, as trees with moss; incessantly, and on all sides, tempted to become worse and worse; condemned, notwithstanding, to regulate by the measure of its deserts its expectations beyond death; unaided, in the exertions for vanquishing evil, and attaining excellence, by any special divine influence, unprotected by a particular providence, and doomed to surrender itself, at death, to an entire extinction of consciousness, till the resurrection?

The last particular in this melancholy sketch is not, that we remember, put in the explicit form of a proposition; but we must once more complain of a most unaccountable carelessness of expression, if it is not meant to be implied in such expressions as these:

'The feelings of bodily decay often lead to repentance; it happens, fortunately for man, that he is not called out of the world in the vigour of health, not by a sudden annihilation, but by a gradual destruction of his *being*.' Vol. I. p. 24.

'This makes a parent delight in his children, and repose on them, when his *mind* and his body are perishing away.' p. 148.

'They are gone, the grave hides them, and all that remains of father and of mother, are the dust and the ashes of their tombs.' p. 152.

'The happiness of the dead, however, is affected by none of these things; nor is it such circumstances that can disturb their profound repose; they are slumbering in the dust, unconscious of the mouldering scene around them, &c.' p. 118.

In explaining the illustration taken from the seed of wheat, the preacher represents St. Paul, who undoubtedly believed himself discoursing on the changes of the body, to have really meant changes of the soul. 'So also, (says the great apostle) it is with the soul of man; it will be changed as the seed is changed.' 'This comparison between the outward world, and the changes of the soul, set on foot by the holy apostle, &c.' pp. 266, 267. It is but fair to notice, that a few pages forward we find this sentence; 'these faculties show us that the soul is now young and infantine, springing up into a more perfect life when the body falls into the dust.'

One of the longest sermons is an animated invective against methodism; and we most cordially join in the preacher's indignation, as every reader of sense will do, when he sees the description of that combination of qualities, of which this term is the substantive name. For the methodists are distinguished by an 'astonishing arrogance and presumption; they speak as if a new dispensation had been accorded to the world, as if the time was at last arrived when they were permitted to shew to mankind the true knowledge of the true God.' 'The gratification of this spiritual pride is become in fact one of their religious exercises; it is mingled in all their religious meditations, and becomes the darling and consolation of their souls.' Their 'predominant notion of religion seems to be, that it is something removed as far from common sense as possible.' They are actuated by a 'fanaticism which it is no more possible to meet with the common efforts of reason, than it is to dispute with a burning fever, or to argue down a subtle contagion.' 'Nothing can be more mistaken, than to look upon the frantic extravagance, or the undignified trifling of their teachers as innocent.' Now such persons there certainly are in our country; only we think our author betrays a great contempt of accuracy in calling them a 'sect,' and speaking of them as of modern origin, unless he were thinking particularly of the followers of Swedenborg. They should rather be called a *class*, some individuals belonging to which are to be found, and have at all times been found, in almost all denominations. Indeed he

virtually acknowledges, that the persons he has in view are n sect, by admitting, that they agree substantially with the mor moderate and judicious members of the church in the doc trines they maintain; the doctrines, therefore, of course which he himself, as one of those moderate and judicious mem bers, maintains. But here we are reduced to great perplexit about the denomination of methodists as applied to such class; for we had imagined, that in the fashionable dialec this was the distinctive designation for a class of religionists who insist with peculiar earnestness on the atoning merits Jesus Christ, on justification through faith in him, on th operations of the Holy Spirit, and on the blessings of a parti cular providence. We find no means of getting out of th difficulty, and shall therefore content ourselves with tran scribing a very necessary remonstrance and warning agains enthusiasm.

'But bad as this is, it is not the worst evil which is to be laid to th charge of enthusiasm; the total destruction of human reason, the quench ing of every faculty, the blotting out of all mind, fatuity, folly, idiotism are the evils which it too often carries in its train. This is the spectacle which they should tremble, who believe, that religious feelings do not re quire the controul of reason, and the aid of sound instruction; the specta cle of a mind dead for ever to all joy, without peace or rest in the day or in the night, the victim of incurable hopeless madness: these are th proper warnings for those who are tired with the moderation of the Englis church, who ask for something less calm, more vehement, and more stimula ing, than they can meet with here. At this moment, a thousand huma creatures are chained to the earth, suffering, in imagination, all the tor ments of hell, and groaning under the fancied vengeance of an angry God What has broken them down, and what is the cause of their great ruin Zeal without knowledge; the violence of worship; passions let loose upo the most exalted of all subjects; utter contempt of all moderation; ha tred and suspicion of the moderate; a dereliction of old, safe, and esta blished worship; a thirst for novelty and noise; a childish admiration every bold and loquacious pretender; methodism in every branch of i folly, and in the fullest measure of its arrogance.

'Perhaps this sect is come too late; perhaps, in spite of their incessa activity, it is not possible that mankind should again fall very extensive under the dominion of enthusiasm; in the mean time, whatever be their u timate, and general success, this will be the character of their immedia proselytes; they will have all who are broken down by the miseries the world, who fly to the drunkenness of enthusiasm, as a cure for th pangs of sorrow; they will have all men in whose minds fear predom nates over hope, profligates who have exhausted the pleasures of life, w begin to blame those pleasures enthusiastically, and to atone by the co ruption of their reason, for the corruption of their hearts. Designi hypocrites will sometimes join them, and throw a mask of sanctity ov the sordid impieties of their lives. It will be a general receptacle for i becility, fear, worn-out debauchery, and designing fraud.' Vol. I. p. 29

(To be continued in our next Number.)

Art.. VII. *Travelling Sketches in Russia and Sweden, during the Years* 1805, 1806 1807, 1808. By Robert Ker Porter. 2 vols. 4to. pp. 302, 296. 51 plates. price *5l. 5s.* bds. R. Phillips, 1809.

SO many qualifications are requisite to form the character of a complete traveller, that it were idle to expect a display of the whole assemblage in any single individual. Many of these talents are but rarely met with, even in a separate state, among men in general; and some of them are in their nature so different and even contrary to others, that they can scarcely ever be found in combination. It would therefore be absurd to insist that no person, who is not perfectly accomplished for the task of describing foreign countries, shall presume to publish an account of what he has seen or suffered in the course of his travels; and ungenerous to reproach a writer, who possesses many of these rare advantages, for not possessing them all. We, for our parts, have lived long enough in the world, and have been sufficiently disciplined by events, to know the impossibility of uniting into one character all the varieties of excellence, and of associating into one life all the forms of happiness. We have long accustomed ourselves to say, with that mingled feeling which betrays itself by joining a sigh with a smile, *Non omnia possumus omnes!*—and have been pleased to observe a lesson of candour in the very phrase we adopted as a reflection of content. The time is past, when we could have indulged the hope of travelling in Russia and Sweden to take sketches for ourselves; and, in acquiescing with that arrangement which has fixed the bounds of our own habitation, we advert with no little delight to such an agreeable substitute for the enjoyments and hardships of a northern tour, as comes within our reach in these elegant volumes. In perusing them, we have found so much to gratify curiosity, to excite sympathy, and to impart knowledge, that we have enjoyed many of the advantages of travelling in union with the safety and convenience of rest. And though we have also met with many suitable occasions for a recollection of the comprehensive hemistich, and an ample exercise of candour, we cannot refuse to acknowledge our obligations to Mr. Porter's pen and pencil, or deny him the praise of a very entertaining and intelligent writer. Reserving a few remarks on his defects for the conclusion of this article, we shall mention very briefly some of those qualities which give him a claim to the reader's esteem.

Every traveller, who writes for the public, should be a tolerable draughtsman. The gratification of the eye is the chief advantage of the actual over the imaginary tourist;

Statistics we can study, maps we can consult, anecdotes may amuse us at home; but he whose art transports us at once into the presence of a distant scene or spectacle, furnishes us with a satisfaction which nothing else, except actual travel, can supply. How irksome is it to hear the useless apologies and regrets of many, who are privileged to behold the magnificent and beautiful aspects of nature, or the prodigies of art, for having neglected to acquire the possession of that talisman, which might have enabled them to convey to their native region some images of the glories which they had beheld, in remote countries, and communicate some vibrations of the extacy they had enjoyed alone to the circle of domestic privacy, or the extensive sphere of a literary people in all its various tribes andsuccessive generations. It is more irksome still, when a traveller will not content himself with barely or mournfully asserting the melancholy truth, that language is incompetent to convey any just idea of the scenery he professes to have admired, but thinks it incumbent on him to demonstrate the proposition, by making the attempt; assuredly, we would much rather assent at once to the rule as strictly axiomatic, than submit to the painful process of ascertaining it by this species of *argumentum ad absurdum.* We therefore feel much indebted to that race of travellers, notwithstanding their faults, who liberally supply us with the performances of their pencils; and confess ourselves to have dealt full leniently with a certain knight-errant, who has lately been seeking sights, jests, and adventures in Ireland, Holland, and Scotland, in consideration of the numerous and well executed drawings which embellish his costly quartos.

There are, also, other advantages arising from a proficiency in the art of design, which contribute materially to the worth of a traveller's reports. We mean the habit of attentive observation, the talent of minute and vivid description, the heightened relish for picturesque beauty, and the refined taste in judging of natural objects or works of art, with which the readers both of Sir John Carr and of Mr. Porter may be entertained. The latter has not only given us views of remarkable scenes, edifices, and cities, but has added several very curious sketches of manners, and some valuable representations of different races of men, exhibiting their peculiar costume; of these plates there are no less than forty-one, and we truly regret the author's loss of many other drawings in crossing the gulf of Bothnia. (p. 160.) His style of drawing, though not so neat as Carr's, is abundantly more spirited. His manner of describing, we think, may deserve still higher comparative praise.

Among the qualities which make Mr. Porter an agreeable tourist, we shall of course include those which must render him amiable as a man. It is a charm of these volumes, in our opinion, that they disclose so much of his character; an advantage which he seems to regret, but which we accept as a compensation for many of the faults naturally occurring in a publication, which, he assures us, consists of familiar letters addressed to his friend, the late Captain Henry Caulfield. We have been much gratified with the generous and virtuous enthusiasm, the tender and delicate feelings, and the noble sentiments, which in spite of every blemish cast a lustre and a dignity on various parts of this performance. Writers of travels have it in their power, a power indeed which they have too often exercised, to injure most seriously the moral interests of their readers. It is a species of composition universally read, unsuspected of injurious tendency, and even affording some sort of pretext for the occasional intrusion of licentious or irreligious remark. Mr. Porter is especially intitled to *our* praise, not merely because he has presented no poison to the public mind in this attractive form, but because he has in several instances made it the vehicle of just and salutary reflections.

Before giving a more particular account of the work, we will only notice one further advantage which attached to the author. We mean the length of his residence in Russia, which enabled him to obtain a juster estimate of the inhabitants, a more correct knowledge of their manners, and a more copious store of various information, than are generally to be found in similar works. He was employed, it seems, professionally, to embellish the newly-planned Admiralty at St. Petersburgh, with a portrait of Peter the Great, and a series of paintings illustrating his life. He landed at Cronstadt in September 1805, and remained in Russia, sometimes at Petersburg, sometimes at Mosco, till December 1807.

Mr. Porter touched at Elsineur, where, however, he made but a short stay. His letter from this place is so much made up from Shakespeare, and Saxo Grammaticus, that it induces the reader to expect a greater display of book-making, and indeed less delicacy of expression, in the course of the work, than he will actually find; and also to suspect that, however scrupulous Mr. P. may have been to omit nothing which occurred in the 'familiar letters,' he had not been so cautious to preserve them from all subsequent addition. In the second letter, describing the appearance of the Danish coast from the Sound, he says,

'Mount Edgecumbe is looked upon as the paradise of England; and what Mount Edgecumbe is in one spot only, so appears the whole of

Denmark from Elsineur to Copenhagen. The land is high, and undulating in various romantic and sublime forms. Rich woods, broken by park-like openings and verdant pastures, and interspersed with country-houses and villages for an extent of twenty three miles, form the clothing of these beautiful hills. A striking contrast to the black and naked line of the opposite coast.' p. 13.

The last sentence, which has no verb, may serve as one specimen of our author's inaccuracy.

He gives in this chapter a very striking anecdote of Nelson, which is too characteristic of that extraordinary commander to require any authentication. While writing his note to the Crown Prince, amidst the heat of the battle of Copenhagen, proposing a cessation of hostilities on the terms demanded by the British Government, the Admiral ordered a light to seal it; but the boy who had been sent for the candle was killed by a cannon shot.

'The order was repeated: upon which Colonel Stewart observed, "Why should your Lordship be so particular to use wax? why not a wafer? The hurry of battle will be a sufficient apology for the violation of etiquette." "It is to prove, my friend," replied Lord Nelson, "that we are in no hurry; that this request is not dictated by fear, or a wish on our part to stop the carnage from the least apprehension of the fate of this day to us, that I am thus particular. Were I to seal my letter with a wafer, it would still be wet when it reached the shore; it would speak of haste. Wax is not the act of an instant; and it impresses the receiver accordingly."' p. 14.

Mr. P. is not chargeable with that excessive passion for story-telling of which the entertaining Sir John (whom he mentions very civilly) has been accused; but he makes no scruple of introducing a good thing of this kind, when it comes in his way. The following is one of the stories related of the 'magnanimous' Paul, as he was called by English politicians during the Anglican fit of his insanity.

'Amongst the many absurd whims which infected the brain of this monarch, was one for painting, with various discordant colours, the bridges, watch-houses, and imperial gates throughout the empire. These harlequin jackets were put on every thing that answered to this description, from one end of Russia to the other, by a special ukase, all in one day. The Red Palace was indebted for its present fiery hue to a very simple circumstance. A lady of high rank, of whom his majesty was a great admirer, happened to appear one night at a ball where he was present, with a pair of gloves of this colour on her arms. The fancy of Paul was so struck that the next day it became his favourite tint; and he gave instant orders that his new residence should be painted accordingly. Hence it is called the Red Palace: and a most frightful glaring appearance it makes.' p. 39, 40.

Before we part with this writer for the present, it may be proper to insert two short specimens of his manner of des-

cription. The first relates to the market held at St. Petersburg for frozen provisions, which are sent thither from Archangel and other parts of the country.

'Cows, sheep, hogs, fowls, butter, eggs, fish, are all stiffened into granite.

'The fish are attractively beautiful; possessing the vividness of their living colours, with the transparent clearness of wax imitations. The beasts present a far less pleasing spectacle. Most of the larger sort being skinned, and classed acoording to their species; groupes of many hundreds are seen piled up on their hind legs against one another, as if each were making an effort to climb over the back of its neighbour. The motionless apparent animation of their seemingly struggling attitudes (as if suddenly seized in moving, and petrified by frost), gives a horrid life to this dead scene. Had an enchanter's wand been instantaneously waved over this *sea* of animals during their different actions, they could not have been fixed more decidedly. Their hardness, too, is so extreme, that the natives chop them up for the purchaser, like wood; and the chips of their carcases fly off, in the same way as splinters do from masses of timber or coal.' p. 121.

The appearance of Mosco is thus delineated.

'Before I left the precincts of this interesting place, I ascended the tower of the church of Ivan the Great, which commands a view of the whole surrounding plain. Although the monotonous paleness of winter then shrouded its bosom, yet the *coup-d'œil* was transcendantly magnificent. The sun shone with an unattempered splendor, through an atmosphere, whose clearness cannot be conceived in England; the variegated colours on the tops of innumerable buildings; the sparkling particles of snow on the earth and palaces; the fanes and crescents of the churches flashing their blazing gold; and, added to all, the busy world beneath, passing and repassing in their superb dresses and decorated sledges, presented such a scene of beauty and grandeur, that I should have thought myself repaid for my disagreeable journey, had I even been obliged to return to St. Petersburgh immediately, in beholding so glorious a view.' p. 200.

(To be concluded in the next Number.)

Art. VII. *Sermons and other Discourses.* By the late Rev. Samuel Lavington, of Bideford. 8vo. pp. 466. Price 9*s*. bds. Conder, Williams and Co. 1809.

SELDOM have we perused discourses, which better deserved to be studied as models by students and juvenile ministers, which were more suited to accomplish the grand purposes of regular exercise of the pastoral office, or which any communion of Christians might refer to with more satisfaction as delivered from their pulpits, than those of which this volume is composed. Many of the introductions and conclusions, especially, are marked with a variety, an originality, a winning familiarity, a striking abruptness, or an impressive earnestness,

solemnity, and fervour, which are adapted to produce the happiest effect. The narrow space, within which this critique must be confined, will render it perhaps impossible fully to justify our commendations. The first sermon however, though in some respects inferior to several succeeding ones, will probably furnish examples of sufficient merit, to raise the publication to that rank in the opinion of our readers which we could wish it to attain. The subject is 'Dedication to God;' the text, ii. Cor. viii. 5, *But first gave their own selves to the Lord.* It begins thus:

'Religion, serious, vital, practical religion, is the great end of our being. I say *vital, practical* religion, to distinguish it from that form of godliness, that superficial, showy, shadowy profession, which some weakly mistake, and others wickedly substitute, for this important concern. There are some, strange that it should be so, there are many, who, because they put on airs of seriousness at particular times, and say with much self-approbation 'God I thank thee, I am not as other men are,' vainly think that they are religious; and are as easy and confident as if they were really children of God and heirs of the kingdom of heaven. But is this religion? Alas! no more than a picture is a man. Where is thy humiliation before God on account of the depravity of thy heart, and the sins of thy life? Where are thy tears of repentance, or thy earnest desires of salvation? Where is the surrender of thyself, and all that thou hast to God, as a thank-offering for thy deliverance from the house of bondage, and thy restoration to the enjoyment of light and liberty? Where is thy faith, and zeal, and holiness? Where is thy communing with thy heart, and making diligent search? Where is thy meditation upon God, thy drawing near to him and delighting in him as thy portion? What! a stranger to all this, and yet a pretender to religion! Ah! man, consult thy Bible, consult thy heart, consult those who are christians indeed, and they will tell thee, that religion is something different from this. To be religious, is to "be renewed in the spirit of our mind; to be dead indeed to sin, and to be alive to God, through Christ Jesus our Lord;" and "whether we eat or drink, or whatsoever we do, to do all to his glory." It is this reference to the author of our beings that constitutes religion; and the nicest observances of forms and ceremonies, and the exactest behaviour which terminates in self, have not the least claim to that sacred character. In opposition therefore, to all such pretensions, it is called "lifting up the soul to God," honouring, fearing, trusting, loving, and delighting in him, and in our text, "giving ourselves to the Lord." p. 2.

The plan of this sermon is not the most worthy of praise; the concluding paragraph, however, is excellent.

'I have thus endeavoured to illustrate and enforce this important duty of giving yourselves to the Lord. In the name of God, I have been soliciting your hearts, but with what success the event must determine. I fear that many of you, notwithstanding all that has been said to recommend the Lord Jesus to your esteem and affection, secretly say, "We will not have him to reign over us." But consider again, what a danger

us and uncomfortable life you are leading. By refusing to give yourselves o the Lord, you discharge him of all concern for your safety, and are left o the mercy of every wind, without anchor or pilot. If you will not rust him, look to yourselves, and take the consequence. Save yourselves n danger, cure your own diseases, quiet your own consciences, fight death with your own weapons, plead your own cause in judgment, deliver your souls from hell if you can; and then, boasting of your achievements, ell the world how little you are beholden to a Saviour. But I will not ay to expose the folly and danger of such dreadful presumption. Whether ou consent to it or not, God will one day assert that claim which now you ppose; for sooner than he will give up his right, he will renounce his xistence. A time is coming when your souls shall be required at your ands; not, as now, in the melting accents of mercy, "My son, give me hy heart;" but in this stern language of justice, "How is it that I hear is of thee? Give an account of thy stewardship, for thou mayest be no nger steward." You will wish that you had never a soul, if you then all have neglected to yield it to God. By a timely surrender of your lf to the Lord, prevent therefore, that ruin which will be the certain onsequence of an obstinate refusal. Fix your eye, your heart, your hope, pon God, for all meaner dependances will certainly deceive you. They e sandy foundations, broken cisterns, wells without water, refuges of es. But, O Lord of Hosts, blessed is the man that trusteth in thee!' p. 10.

We shall not be understood to extol these discourses as examples of profound thinking or elegant composition; though is evident from many passages of elevated sentiment, rich nagery, and fine expression, that the venerable minister ould have made a greater display of these excellences, than s wisdom and piety deemed conducive to the advantage of a ixed congregation. In our opinion, ordinary sermons can rdly be too familiar, if they neither relax into a levity hich might dissipate seriousness, nor descend to a vulgarity hich would produce contempt. The sermons before us will not ffer from this test. We give two other specimens of Mr. 's introductions.

' 1 Cor. xvi. 20. *If any man love not the Lord Jesus Christ, let him be athema Maranatha.*—Can you repeat the text after me? Can you *all* eat it, and can you repeat it *boldly* and *without hesitation?*—"Unubtedly we can, why should we not? If any man love not the Lord us Christ, let him be"— Ah! no, I thought you durst not go through Conscience stopped you, by whispering that you were imprecating a se upon yourselves. If I had only asked, "Do you love the Lord Jesus rist?" You would have made no scruple to answer me, "Yes." But en it comes to wishing damnation upon your souls, if you do not love , this is a serious matter, which you dare not venture upon; and you forced to confess, that you know not any thing of Christ. You have rd his name; but you are unacquainted with his person, and had never interview with him. So, you are as indifferent to him as a stranger. *ifferent*, did I say?—No, my friends, you cannot be indifferent to the d Jesus Christ. If you love him not, you hate him,' p. 424. &c.

'Esther v. 6. *And the king said to Esther at the banquet of wine, What is thy petition? and it shall be granted thee: and what is thy request? even to the half of my kingdom it shall be performed.* This for an earthly monarch was noble and generous. But the King of Kings does nothing by halves. The meanest of his servants is a king, and is possessor of a kingdom extensive and glorious, in comparison with which the whole empire of Ahasuerus is no more than the smallest particle of sand. In the distribution of his favours he regards the majesty of his own character, more than the meanness of ours. His bounty is confined by no restrictions. Ask what ye will, and it shall be given you.

'If ye ask for grace, for a pardon and a title to the favour of God through the infinite merits and righteousness of Christ, for the sanctifying and comforting influences of the Holy Ghost, they shall be freely bestowed. Yea, if you ask for an interest in the various perfections and attributes of Jehovah himself, bold as the request may seem, it shall not be denied you. For all things whatsoever ye shall ask in prayer, believing, ye shall receive. He loves to satisfy enlarged and earnest desires, and takes pleasure in them that hope in his mercy.'

A similar particularity of reference, or momentary assumption of character, or brief apostrophe, is often well introduced in other parts of the sermon as a method of exciting attention. There is a beautiful description of the infirmities of old age in a sermon on that subject, (p. 275, 6) which we have not room to quote; beside many other passages, especially at the close of the discourses, that are extremely well conceived and expressed. The words of scripture are finely wrought in with the general texture of the composition.

It is scarcely necessary to particularize the several interesting texts and subjects of these forty-five discourses. They are of various kinds; some of them having been delivered on occasion of a funeral, a birth, a new-year's day, or an ordination. Four of them are 'Admissions', or

Addresses, which were delivered to those who had been lately received as members of the church. On a day preceding the celebration of the Lord's Supper, standing up in the midst of the congregation, they were solemnly and affectionately addressed by their minister, on the privileges and duties of their Christian profession.'

Of the rest, twelve are 'Meditations', delivered at the administration of the Lord's Supper; these are distinguished by a singular tenderness of devotional feeling, and a rich flow of pathetic eloquence, well adapted to enhance the effect of that solemn rite.

The miscellaneous sermons are on various subjects, bearing an important relation to the condition and prospects of unconverted men, or the duties and feelings of the sincere Christian. There is one discourse, on the Education of children, and another, delivered as an Ordination Charge, of particular value. The great truths of religion are constantly implied

and frequently illustrated and enforced; but the sermons are never merely doctrinal lectures; they teem with the exuberant fulness, vitality, and fragrance of the vernal tree, instead of displaying the cold, barren, and rigid distinctness of the winter skeleton; they have much of the religion of the bible, though little of the subtlety of the schools. The author's system appears to have been of the kind usually called Calvinistic; though the cases are rare, in which he advances any sentiment peculiar to this system. His practical exhortations are truly excellent: and his remarks on the state of the affections, as symptomatic of the absence or presence of genuine religion, are worthy of his sound judgement, accurate observation, large experience, and heartfelt piety.

It has doubtless been a great advantage to this volume, that the Editor had a considerable number of Mr. Lavington's Sermons from which to select those which most deserved publication; there still remain some, perhaps, that might lay a fair claim to the same favourable reception which these will probably obtain. Should a second volume or a re-print be undertaken, it will not be deformed, we hope, by so many typographical errors. We ought not to conclude without commending the cheap form of printing adopted in this volume, by which it is made to contain nearly double the quantity of composition that is usually diffused over the same extent of paper in the publications of our fashionable divines.

Art. IX. *English Bards and Scotch Reviewers.* A Satire. 12mo. pp. 54. Price 3s. 6d. bds. Cawthorn, 1809.

WE understand this poem has already attained a large circulation; a circumstance by no means surprising, when we consider its high seasoning of invective and sarcasm, its humour and spirited versification, and the peculiarity of its object and its occasion, combined with the rank of its reputed author. The world is said to be indebted for this effusion of "the milk of human kindness" to no less a personage than Lord Byron, on no less an occasion than the discipline bestowed on the said Lord, for certain 'Hours of Idleness,' by the lusby hands of the Edinburgh Reviewers. This is just as it should be. For equitable discrimination, for devotedness to truth, for gentlemanly deportment, and the genuine Christian spirit of candour, amenity, forgiveness of injuries, and reluctance to inflict pain, the combatants are pretty fairly matched. The literary *canaille* will gaze on this game-cock spectacle with a delight, which happily need not be diminished by any compunction for the cause, or apprehension for the consequences. If, however, the noble lord, and the learned advo-

cate, have the courage requisite to sustain their mutual insults, we shall probably soon hear the explosions of another kind of *paper*-war, after the fashion of the ever-memorable duel which the latter is said to have fought, or seemed to fight, with 'Little Moore' We confess there is sufficient provocation, if not in the critique, at least in the satire, to urge a 'man of honour' to defy his assailant to mortal combat, and perhaps to warrant a man of law to *declare* war in Westminster-Hall. Of this, no doubt, we shall hear more in due time. The lines we principally allude to are these;—from the opening hemistich, which seems to have been copied from the celebrated 'Epistle to Warburton,' though the acknowledgement of the imitation is *accidentally* omitted, we should guess that the noble lord has been for some time under training for this attack, and has both strengthened and encouraged his stomach for fighting by a course of *Churchill;* and we must confess he does credit to his feeding.

'Health to immortal JEFFREY! once, in name,
England could boast a judge almost the same:
In soul so like, so merciful, yet just,
Some think that Satan has resign'd his trust,
And given the Spirit to the world again,
To sentence Letters, as he sentenc'd men.
With hand less mighty, but *with heart as black,*
With voice as willing to decree the rack;
Bred in the Courts betimes, though all that law
As yet hath taught him is to find a flaw.
Since well instructed in the patriot school
To rail at party, though a party tool,
Who knows? if chance his patrons should restore
Back to the sway they forfeited before,
His scribbling toils some recompence may meet,
And raise this Daniel to the Judgment Seat.
Let JEFFERIES' shade indulge the pious hope,
And greeting thus, present him with a rope,
"Heir to my virtues! man of equal mind!
"Skill'd to condemn as to traduce mankind,
"This cord receive! for thee reserv'd with care,
"To wield in judgment, and at length to wear."

'Health to great JEFFREY! Heaven preserve his life,
To flourish on the fertile shores of Fife,
And guard it sacred in his future wars,
Since authors sometimes seek the field of Mars!
Can none remember that eventful day,
That ever glorious, almost fatal fray,
When LITTLE's leadless pistol met his eye,
And Bow-street Myrmidons stood laughing by?
Oh! day disastrous! on her firm set rock,
Dunedin's castle felt a secret shock;

Dark roll'd the sympathetic waves of Forth,
Low groan'd the startled whirlwinds of the North;
Tweed ruffled half his waves to form a tear,
The other half pursued its calm career;
*Arthur's steep summit nodded to its base,
The surly †Tolbooth scarcely kept her place;
The Tolbooth felt—for marble sometimes can,
On such occasions, feel as much as man—
The Tolbooth felt defrauded of his charms,
If Jeffrey died, except within her arms:
Nay, last not least, on that portentous morn,
The sixteenth story where himself was born,
His patrimonial garret fell to ground,
And pale Edina shudder'd at the sound:
Strew'd were the streets around with milk-white reams,
Flow'd all the Canongate with inky streams,
This of his candour seem'd the sable dew,
That of his valour show'd the bloodless hue,
And all with justice deem'd the two combin'd
The mingled emblems of his mighty mind.
But Caledonia's Goddess hover'd o'er
The field, and sav'd him from the wrath of Moore;
From either pistol snatch'd the vengeful lead,
And strait restor'd it to her favourite's head.'

The goddess proceeds to give the rescued editor sundry admonitions, alluding to some of the innumerable anecdotes, which circulate in literary *conversazioni*, relative to the authors, and the blunders, the honour and the disinterestedness, of the Edinburgh Review; explanations are duly afforded in the notes.

The sheer folly of the author's criticisms on many of our living poets will very much defeat the effect of those strictures, in his poem, which are both spirited and just. There is so little discretion and taste in many of his decisions, such total insensibility to indisputable merit in others, such unmitigated and arrogant reprobation when there was only need for partial and judicious reproof, that he will be regarded, not as a severe and indignant Censor, but as a petulant school-boy, smarting and exasperated almost to madness with his flagellation, blind with rage and anguish, and dealing out his indiscriminate revenge in kicks and blows preposterously excessive in malice and deficient in power. The influence of this satire will be no less diminished by the absurdity of the praise, which the angry nobleman, for no imaginable reason, condescends in some instances to bestow. What will any considerate man care for the opinions, decrees, or censures of a writer,

* A hill at Edinburgh. † Prison and place of execution. *Rev.*

who can extol Macneil as a genuine son of Poesy, while he degrades Southey and Scott to the dust, and can find nothing but vulgar ridicule to requite the sublimity of Coleridge or the pathos and vivid painting of Grahame! His premature *requiem* over the 'lost works' of Montgomery, whose genius he nevertheless acknowledges, and whose fame both lives and flourishes, is equally childish.

The utmost we can promise the noble lord is, that his wrath will be very entertaining to the public for several weeks to come; by the end of that period, the same public will perhaps be called upon to deplore his fall in the field of honour, and it may be our melancholy office to criticise elegies on his untimely fate. We will, in justice to his talents, as a humourous and spirited satirist, transcribe another short passage from this work.

'Hail Sympathy! thy soft idea brings
A thousand visions of a thousand things,
And shows, dissolved in thine own melting tears,
The maudlin Prince of mournful sonneteers.
And art thou not their Prince, harmonious Bowles!
Thou first, great oracle of tender souls?
Whether in sighing winds thou seek'st relief,
Or consolation in a yellow leaf;
Whether thy muse most lamentably tells
What merry sounds proceed from Oxford bells,*
Or, still in bells delighting, finds a friend,
In every chime that jingled from Ostend?
Ah! how much juster were thy Muse's hap,
If to thy bells thou would'st but add a cap!
Delightful Bowles! still blessing, and still blest,
All love thy strain, but children like it best.' p. 18, 19.

Art. X. *Dia-Tessaron: or the Gospel History, from the Text of the Four Evangelists, in a connected Series:* with Notes Critical and Explanatory. By Robert Thomson, *Writer* in Edinburgh. 8vo. pp. 478. Price 7*s*. Hamilton, Ogle.

WE had thought that the age of *pious frauds* was past: but our hopes were too sanguine. Seldom has the condign punishment of critical reprobation fallen on a more arrant plagiarism than the one in our hands. This *writer* has attempted to construct a Harmony of the Gospels, borrowing the title from Dr. White's popular work, while he affects to be ignorant that any such book existed; and copying the text, with a small number of alterations, mostly for the worse, from Dr. Macknight's Translation, not only without acknowledgement, but with the audacious insinuation that the Translation is his own. Pursuing his dishonourable career,

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* See Bowles's Sonnets, &c.—"Sonnet to Oxford," and "Stanzas on hearing the Bells of Ostend."

e has cut out a number of Dr. Campbell's notes, in a style of ignorant nd barbarous mangling; subjoining to a few of the less considerable nes the name *Campbell*, so that the unsuspecting reader must of necessity tribute the others to the learned and conscientious Mr. *Writer* Thomson. n these Notes the incidental Greek words are exhibited in a manner so utrageously blundering, as to exceed all possibility of typographical error, nd to authorise the suspicion that this biblical freebooter had not mastered e alphabet. Finally, the book closes with an appendix of 80 pages, containing I. Remarks on the History and Evidences of the Resurrecon of Christ' clumsily pilfered, and still without a hint of acknowledgent, from Gilbert West's Observations: and "II. View of Christ as Priest," *professedly (alia Leucon, alia asinus)* "abridged" from the Works of the late excellent Mr. Riccaltoun.

Useful to many readers as this compilation may be, the merit of its efulness is due to the authors from whose treasures it is derived; while e disingenuousness of the compiler strips him of all title to the praise hich his mere labour might have earned.

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rt. XI. *An Essay on Humanity to Animals;* by Thomas Young, A. M. Fellow of Trinity College, Cambridge. Abridged by Permission of the Author. Second Edition. pp. 60. Price 1s. 6d. Arch and Co. Hatchard. 1809.

WE have been much gratified with the contents of this book: but that there should be occasion for an essay on such a subject is certainly ch to be lamented, and reflects the utmost disgrace on the persons for om it is written. The grounds on which cruelty toward animals is robated, are the following: as tending to render those who practise it el to their own species; as violating the rights of animals, inferred m their capability of pleasure and pain; as contrary to the combined ct of several passages of Scripture, which inculcate humanity toward tes; as prejudicial even to our pecuniary interests; and lastly, as derory to our character with the best and wisest of mankind. Under first argument it should have been urged, that the custom of inflicting n is not only injurious to mankind, by forming cruel dispositions that y eventually affect their happiness, but injurious to the individual, by troying the capacity for tender and delicate feelings, and precluding ry social as well as solitary pleasure which is derived from refined ibility.

It is a great recommendation of the tract, that it does not confine itf to general declamation; but specifies, in several distinct chapters, kinds of cruelty common in this country, against which its denunions are directed. Several interesting and endearing anecdotes of s and other animals, are very properly interspersed.

Not having Mr. Young's work, (which appeared about ten years ago) in reach, we can scarcely pronounce on the ability with which this dgement is executed: it appears to us calculated, however, to be very ul, and may be advantageously put into the hands of youth in gene- and of all those to whom its momentous exhortations may unhappily ar necessary.

Art. XII. *Memoirs of the late Rev. W. Heudebourck, of Taunton, writ by Himself,* with a Sermon occasioned by his Death, preached Bishop's Hull, Sept. 11. 1808. By William Heudebourck. 8v pp. 32. Price 1s. Taunton, Norris; Williams and Co. 1808.

IN reading the memoirs of a man, written by himself, we are natural inclined to presume he will sometimes consult his reputation at the e pense of his veracity; or at least, that if he have no wish to dece others, he is yet in great danger of being deceived himself, into a lofti estimate of his character than impartial truth would dictate. There little room, however, for apprehensions of this nature, when we peru the lives of men, whose hopes rest on objects beyond the grave, who reliance is not on their own merits but the divine mercy, and whose ha piness does not depend on the opinion formed of their character by fallib men. We have this security for the truth of the narrative in this pamp let. Mr. H. gives a very simple account of his youthful levities, occ sional compunction, subsequent endeavours to purchase heaven by a cour of duty, and the eventual rectification of his opinions and principles und the ministry of various preachers who supplied Mr. Whitefield's Tabe nacle in Moorfields. He also mentions the circumstances and import nities which first prevailed on him, much against his inclination, to attem to preach; which he afterwards continued to do above thirty years, fir in various places near London, as an occasional supply, and then as itinerant pastor of three or four congregations, of which that at Harlin ton was the chief, and finally at Milverton, near Taunton. He appea to have been a worthy, pious man, who deserved to be remembered wi reverence and gratitude by his friends, but whose course and charac were not sufficiently extraordinary to merit much attention from the publ

The sermon on occasion of his death, which happened Aug. 30, 180 in his 83rd year, was preached by his grandson, from 2 Tim. iv. 6, In this discourse, which gives us a favourable impression of the preache abilities and principles, the text is considered as descriptive of 'ho courage, unremitting diligence, steady perseveranee, and animating pro pects.'

'The faith of my venerable relative (says he) was manifested to have be a living principle, by his having through grace steadfastly "kept the fait unto the end. His faith was strong, and was the unfailing source sanctity in his soul, and holy obedience in his life. His attachment the leading truths of the gospel was unshaken to the last. He was bigot— he loved from his heart "all who love the Lord Jesus Christ sincerity," though differing from him in some religious opinions; yet would always on proper occasions, openly avow those doctrines fro which he derived his comfort. He loved those truths which are usua called the doctrines of grace. Influenced by these views of gospel tru he maintained for a long succession of years an uniform course of god ness. Nothing would have so much distressed his mind, as the idea t he might have lived to be a disgrace to religion, by departing from faith; and God was pleased to keep him from falling, till he sho present him faultless before the presence of his glory with exceeding jo pp. 26, 27.

Art. XII. *A Short Account of the late Mr. Richard Porson, A. M. & Greek Professor, of Trinity College, Cambridge;* with some few Particulars relative to his extraordinary Talents. By an Admirer of a Great Genius. 8vo. pp. 23. Price 2s. Baldwin, 1808.

THERE are several curious anecdotes of Porson in this strange farrago of learned gossip; of which we only give a brief notice, for the present, reserving its contents to be re-considered when some regular Memoir, worthy of this incomparable scholar, shall come before the world. A large volume, we well know, might be filled with most humorous and surprising tales of his prodigious erudition, unexampled extent and readiness of memory, poignant wit, and crapulous extravagances. We hope that no writer who has a character, especially a clerical character to maintain, will imitate that matchless effrontery, with which some friends of the deceased Professor have presumed to deny, or affected not to know, the lamentable excess to which he indulged this one unhappy propensity. Whatever may be the motive of such an attempt to impose on the public, whether a feeling of partiality toward the vice itself, a jealousy for the honour of that party and circle, theological or political, which claimed the credit of his countenance, a concern lest the reputation of learning and learned men should suffer some injury from this blemish on the character of the 'first of Grecians,' or, lastly, whether it be simply the kind, but overweening and useless, solicitude of friendship for his posthumous fame, we will take this opportunity to say, that the attempt will utterly fail; and produce no other effect, than that of accumulating disgrace on the authors of the cheat, exciting the public attention still more strongly to the numerous anecdotes which are perfectly notorious, and drawing forth from obscurity multitudes of others which have never been much known, or are now almost forgotten. Surely, too, there is no great policy in lauding the chief scholar of the age for his '*piety*,' who so constantly and glaring addicted himself to excesses, which all the sceptics of the nation would rejoice to discover in a votary of 'the Tabernacle,' as decisive of the 'hypocrisy' of the 'Methodists', and demonstrating the licentious tendency of preaching the doctrine of the atonement.—These hints have no reference to the pamphlet before us, which is understood to some from the hand of the learned, but whimsical Mr. Richard Weston: it pretends not to deny the melancholy fact, but mentions a few of the Professor's excentricities, avowedly concealing "many particulars, as effusions of his convivial hours," which, "if they were witty, were not always wise," and reminding us, "Who does not *occasionally*, in something or other, break the golden rule of *ne quid nimis?*"

Art. XIV. *The Life and Death of the Christian. A Sermon*, occasioned by the Death of Mr. Thomas Hayter, of Gosport, who departed this Life November 29, 1808, in the 83rd year of his age. By David Bogue. 8vo. pp. 30. price 1s. Williams and Co. Maxwell and Co. Ogle, 1809.

THIS discourse is not unworthy of the preacher's established character. It is replete with important truths, and adapted, both by example and precept, to excite religious feeling and Christian activity. The character of his departed friend appears, by the interesting sketch which is neatly

introduced in this sermon, to have belonged to that numerous cl whose lives are more useful than splendid; who secretly and unassumin contribute far greater benefits to the world, which knows nothing their existence, than the noisy disturbers of its peace whom it loads distinctions and honours. The account of his character is so discriminati and striking, that few ingenuous readers will contemplate it witho that pungent conviction of inferiority and defect, that earnest desire improvement, and those devout aspirations and holy resolutions, whi it is the proper effect of Christian biography to inspire.

The text is Acts xiii, 36. *For David, after he had served his ow generation according to the will of God, fell asleep, and was laid unto fathers.* Considering the first part of the text as descriptive of a believer life, Mr. B. illustrates the idea, by (1) explaining what the will or desig of God is in placing man upon earth, and very briefly sketches the ou line of Christian duty: (2) shewing that the life of David agreed to th description; and (3) delineating the principles and conduct of his de ceased friend, in farther developement of the expression. The secon part of the discourse illustrates the observation, that after the servants God have performed their allotted service, he dismisses them by dea into an eternal world; and hence it proceeds to mention the feelings an expressions of this good man while awaiting his last struggle. With wh emotions should those, who are perfectly satisfied of their own merit an security, when reflecting on a course of conduct far less regular, devou and unexceptionable than Mr. Hayter's, peruse the account of that sor row and self-reproach, which *his* humility and sanctity of mind suggest as appropriate to such a character as his! It is only one instance, indee of thousands that occur every year, in which the saint manifests the con sciousness of sin, and reliance on mercy alone, which become the sinne while the sinner looks back on a profligate life and forward to the divi tribunal with as little alarm as might be expected from a saint.

Art. XV. *The Siller Gun*; A Poem, in four Cantos: with Notes, an a Glossary. By John Mayne, Author of the Poem of "Glasgow," &c 12mo. pp. 153. Price 4s. Richardson. 1808.

THIS Poem, as the author says, 'is founded on an ancient custom Dumfries, called *Shooting for the Siller Gun.* The Gun is a sma silver tube, like the barrel of a pistol,' (about ten inches long) 'but derive great importance from its being the gift of James VI; that monarch havin ordained it as a prize to the best marksman among the Corporation of Dum fries.' It is worn by the successful marksman, in his hat, for the day only being invariably redeemed with some honorary equivalent, and preserve for a future anniversary. This custom, which was at first annually, is no only occasionally observed, and never but on the birth-day of the reignin king. Mr. Mayne's poem, which is by no means destitute of humour an interest, describes the various circumstances of ceremony and coarse festiv ty with which this exercise is accompanied. It is extended to four canto of which we could give no satisfactory idea by any abstract or extract con sistent with the observance of suitable limits. Many notes are added, to il lustrate the poem, by anecdotes, descriptions of customs, and fragments

local or national history. One stanza may be quoted as a specimen of the dialect, and form of versification, which the author adopts.

'Wi' dancing, sangs, and weel-tim'd daffin,
The afternoon grew late wi' laughing;
Auld fowk seem'd young again wi' quaffing
Some fav'rite's name;
And love in youthfu' breasts was flaffing
A mutual flame.' p. 55.

Art. XVI. *Ancient Ballads;* selected from Percy's Collection: with Explanatory Notes, taken from different Authors, for the Use and Entertainment of Young Persons. By a Lady. pp. 211. Price 4s. Vernor and Co. 1808.

THE object of this publicatton, which is to furnish those, who wish to read specimens of the Ancient Ballads collected by Percy, with a election from which indelicate pieces are excluded, undoubtedly merits ommendation. We do not think, however, that this species of reading peculiarly adapted to improve the minds of youth, either by exalting eir sentiments, expanding their conceptions, or refining their taste; and etter ways unquestionably may be found of providing for their amusement.

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rt. XVII. *The Minor Minstrel,* or Poetical Pieces, chiefly Familiar and Descriptive. By W. Holloway, 12mo. pp. 182. Price 4s. bds. Suttaby, Seeley. 1809.

UMBLE as the objects are, to which Mr. Holloway professedly aspires, they are neither unworthy, nor easy, of attainment. To gra- y youth, and amuse general readers, by the simple delineation of Na- e, and the dissemination of sentiments founded on piety, morality, d benevolence, in such a manner as not to offend the ear of Taste, is the power of but few writers, still fewer of whom have goodness of art or condescension enough to make the attempt. Mr. H. has in neral succeeded very well, though we think the merit in some of these ces convicts him of having aimed too low in others. One short poem will be but fair to extract; it is intitled 'William the Thresher, a etch from Nature.'

'Who owns that snug cot in the lane, that we pass,
Whose flinty foundations are bedded in grass:—
Whose corners are guarded with fragments of rock,
From the wheels of the wain, and the waggon's rude shock?
'Tis his, who, from youth to decline of his days,
Has dwelt there, a stranger to censure or praise,
Poor William the Thresher; who forward and back
To the barn in the valley, pursues the same track.
E'en the sheep, long accustom'd to see him thus pass,
Familiarly meet him, and gaze in his face;
The heifer, across the green path as she lies,
Starts not at his footsteps, nor offers to rise;
And all the day long you may hear his flail sound,
As you walk on the hill, through the woodlands around;
Save when the ripe harvest his labour demands,
Then, stripp'd, in the corn-fields he joins the gay bands;
And ere autumn's rich opportunity slides,
A trifle for winter's dull season provides.

He ne'er saw the city, nor often the town,
But when to the market he cross'd the broad down,
Or dress'd in his church-going suit, once a year,
With neighbours and friends at the fair would appear.
His garden, his hives, and his stye, are his pride,
And by those half the wants of his life are supplied;
While mother and wife their kind efforts unite,
To make the calm comforts of home his delight.
No anxious forebodings his breast ever knows:
Ambition nor Envy disturbs his repose:
The tumult and terror of wide-wasting war
He hears, like a thunder-storm, rolling afar:
Nor heeds who enjoys title, pension, or place,
Or rises to power, or sinks in disgrace:
Content in his station, he 'scapes ev'ry care,
While crops are abundant, and seasons are fair.

'So liv'd the first swains, in the world's golden days,
Ere Lux'ry and Av'rice corrupted their ways;
Or cities, polluted with vices and crimes,
Call'd judgments from Heav'n on degenerate times.
'Twere well for the world, could it's *restless ones* taste
The bliss of retirement, so blameless and chaste;
Then violence, strife, and oppression might cease,
And Innocence rest on the bosom of Peace.
Most happy the Bard whom such solitude charms!
Whom Virtue and Nature invite to their arms:
O! grant me, kind Heaven! in life's feeble wane,
To enjoy the sweet calm of some cot in the lane!'

The book is neatly printed, and adorned with an interesting frontis piece.

Art. XVIII *Pious Remains of the Rev. James Moody*, late Minister of the Gospel at Warwick: consisting of Memoirs of his Life, and a Selection of his Letters; together with a few original Hymns. fcp. 8vo pp. 223. price 4s. bds. Williams and Co. 1809.

A few sentences from the advertisement to this publication will apprize the reader of what he may expect it to furnish. 'The principal part of this volume will be found to consist of familiar letters, written under the impulse of the warmest friendship, and characterized by a small degree of that ease and negligence of style, in which it is allowable to indulge when addressing near relatives or intimate acquaintance, especially when subject to the pressure of numerous and important engagements. Letters of this description, although less prepared to meet the severity of criticism, and to gratify a taste of fastidious delicacy, will probably afford both pleasure and edification to the numerous friends of the excellent and amiable man by whom they were written, since they will present a faithful transcript of his mind, and exhibit an eminent example of true piety, of diffusive benevolence, and of indefatigable zeal in the service of God. It is in compliance with the earnest desire of many who valued the ministerial labours and private friendship of the Rev. James Moody, that his mourning and affectionate widow has resolved on this publication; and if their wishes should be gratified, and their expectations answered, by this volume, no painful anxiety will be entertained as to the reception with which it may meet from the public at large.'

Some particulars of this excellent man's life and character we have already mentioned, in reviewing Mr. Burder's Sermon at his interment: (Vol. iii. p. 367.) several others are added in these Memoirs, which, however, we shall not extract, presuming that all who felt peculiarly attached to him, and who are qualified to relish the piety, affection, and good sense, of these interesting letters, will refer to the work itself.

Art. XIX. *The Charge delivered at the Ordination of the Rev. Alfred Bishop, over the Independent Church at Ringwood, Hants, Sept.* 1, 1808, by the Rev. John Pye Smith, D. D. together with the Introductory Address by the Rev. W. Kingsbury, A. M. and the Confession, &c. by Alfred Bishop. Published at the Request of the Church and Congregation. 8vo. pp 45. Price 1s. 6d. Conder, Williams. 1809.

PUBLICATIONS of this nature are generally more adapted to interest a particular circle of friends, than to challenge public attention or applause. This pamphlet, however, will not only serve to recall a variety of delightful feelings, salutary instructions, and momentous vows, to those who were present on the occasion to which it refers, but may justly be expected to circulate widely among others, who can duly estimate the zeal, tenderness, and candour which appear in the Address, the unaffected and judicious piety which is manifested in the Confession, and the mingled wisdom and meekness which distinguish the Charge.

The text, from which Dr. S. deduces the comprehensive and valuable advice here delivered to his pupil and friend, is 1 Tim. iv. 12—16; applying, as he explains it, to the following objects of attention; the preservation of *personal religion;* the conduct of *studies;* the discharge of the *public ministry*; and the regard due to *moral character.* We were much pleased with the exhortation to a diligent study of the original scriptures with the helps of enlightened criticism, and of those important controversies which are unhappily agitated among theologians. The remark with which this advice is terminated, deserves particular attention:

'But, while I would urge, with every effort in my power, the duty of FREE enquiry; suffer me, my dear brother, to remind you, that no research after divine truth *can* be *free*, if it proceed not from a mind purified from the worst of prejudices, those of a carnal and unsanctified heart; and if it be not conducted with true seriousness of spirit, with deep humility, and with fervent prayer.' p. 37, 38.

Art. XX. *The Twin-Sisters*; or, the Advantages of Religion. Second Edition. 12mo. pp 208. Price 3s. Harris, 1807.

Art. XXI. *The Orphan.* By Eliz. Sandham, Author of the Twin-Sisters, Trifles, Juliana, Alithea Woodley, &c. 12mo. pp. 127. price 2s. 6d. Harris, Longman and Co. 1808.

AS long as works of fiction are admitted into the nursery, it will be of importance to give currency to those which are at least harmless in their tendency, if for no other purpose than to discountenance those which are noxious. The little tales, of which we have just copied the titles, in point of morality more than answer to the description of those which we deem worthy of encouragement; and are written with a degree of ingenuity and taste, that increases our disposition to recommend them.

ART. XXII. SELECT LITERARY INFORMATION.

*** *Gentlemen and Publishers who have works in the press, will oblige the Conductors of the* ECLECTIC REVIEW, *by sending information (post paid) of the subject, extent, and probable price of such works; which they may depend upon being communicated to the public, if consistent with its plan.*

Mr. Custance has in the press a new and improved edition of his Concise View of the Constitution of England.

The Rev. Dr. Carpenter has in the press, Discourses on the Genuineness, Integrity, and public Version of the New Testament.

The Rev. Mr. Ewing, of Glasgow, has ready, in a duodecimo volume, Essays addressed to the Jews; written at the request of the London Missionary Society.

Mr. Drew, author of an Essay on the Immateriality and Immortality of the Soul, has in the press, in an octavo volume, an Essay on the Identity and General Resurrection of the Human Body.

Dr. Bradley, of Wallingford, is preparing a Series of Grammatical Questions, adapted to Lindley Murray's Grammar, with Notes and Illustrations, under the patronage of Dr. Valpy, and other distinguished Preceptors.

Dr. Sterny has in the Press, in a quarto volume, the Life of the late Earl of Charlemont, including a View of the Affairs of Ireland, during a very interesting and important period.

Mr. De Luc is about to publish, in an octavo volume, an Elementary Treatise on Geology, containing an examination of some modern Geological Systems, and more particularly of the Huttonian Theory of the Earth.

Mr. James Macdonald, late Lieutenant-Colonel of the Caithness Fencibles, having been wrecked, in November last, on the Schaw, proposes to publish an Account of his subsequent Travels through Denmark and Sweden.

Mr. Belfour has in the press a Metrical Romance, in five Cantos, intitled Spanish Heroism, or the Battle of Roncesvalles, which is to appear in the course of this month.

Mr. Fenton's long expected Tour through Pembrokeshire is in the press, and will appear in the course of this Spring, in a quarto volume, embellished with Views of all the principal Seats and Ruins, drawn chiefly by Sir Richard Hoare. This Tour is intended as the first of a Series of Tours through North and South Wales, which will be conducted on the same plan.

Mr. Thomas Hope will publish this Spring a Collection of Designs, representing the Costume of the Ancients. It will consist of about 160 engravings in outline, with an Introduction, and will form two volumes quarto and octavo.

The Abridgement of the Philosophical Transactions by Drs. Hutton, Shaw, and Pearson, from the time of their commencement to the close of the year 1800, will be completed in the course of this month.

A Series of Letters on Canada will shortly appear, written by a Gentleman lately resident some years in that country; giving a Description of its People, Manners, Laws, Customs, Productions, Trade, &c.

Mr. J. Rickman, Surgeon, of Lewes, will shortly publish a small volume, intitled Epistolæ Amicitiæ, or the Friendly Call.

Dr. Rutherford's Ancient History is now printing in two duodecimo volumes, for the use of Schools.

Mr. Rylance is preparing for the press a Romance, to be intitled Francesco, or the Fool of Genius, founded on the extraordinary Life of Mazzuoli, celebrated as a Painter by the name of Parmegiano.

A Society of Physicians in this Metropolis has been engaged in collecting materials for a new Work, to be called the Annual Medical Register, containing a complete account of the medicinal Literature of the preceding year, with an historical Sketch of the Discoveries and Improvements in Medicine and the collateral Sciences; a Report of the general State of Health and Disease in the Metropolis, a brief detail of miscellaneous Occurrences, and similar Information.

A new edition of Quintilian, after the manner of Rollin's Compendium, will shortly appear from Oxford, in an octavo volume.

Early in next June will be published in large quarto, the First Part of a new literary and embellished Work, intitled, The Fine Arts of the English School; comprising a Series of highly finished Engravings from Paintings, Sculpture, and Architecture, by the most eminent English Artists; each subject accompanied by an ample portion of historical, descriptive, critical, or biographical Letter-press. This First Part will contain five Engravings, viz.—1. Portrait of John Dunning, Lord Ashburton, from a Picture by Sir Joshua Reynolds

—2. An Historical Composition, representing Thetis bearing the Armour to Achilles; West, P. R. A.—3. A View of Lord Mansfield's Monument in Westminster Abbey Church; Flaxman, R. A.—4. An Elevation of the West Front of St. Paul's Cathedral Church, London.—5. A Plan of the Substructure of the same Building; Sir Christopher Wren; both drawn by Mr. James Elmes, Architect. The Proprietors in their Prospectus, thus explain the Plan and Conditions of the Publication.—1. Two editions will be printed, both in large quarto, but on Papers of different qualities and dimensions: the smaller will be Elephant, which makes a quarto page of fourteen inches by twelve; the larger on Atlas paper, making a quarto page of seventeen inches by thirteen.—These will correspond in size with the British Gallery of Pictures published by Longman and Co. The smaller edition will be 1l. 1s. per Number, and the large Paper will be 1l. 11s. 6d.—2. Each Part will contain four finished Engravings, or three that are finished, and two of slighter execution. These will be accompanied by appropriate and ample Descriptions, &c. occupying from twelve to twenty-four pages of Letter-press in every Number. The Prints will be engraved in such different styles, as appear to be best adapted to the respective Subjects. Those representations of Portraits, Historical Pictures, and Sculpture, will be executed in that mixed style of engraving which unites and blends the Dot with the Stroke; whereby the appearances of Flesh and Drapery in Pictures, as also Marble, &c. will be carefully imitated. The architectural Subjects will be engraven wholly in the line or stroke Style. —3. Each Number is intended to contain an illustrative Print or Prints from the respective Subjects of Painting, Architecture, and Sculpture. In the first Class will be given a Portrait of an eminent English character, from an esteemed Painting; also an historical or fancy Picture, selected from the most approved Specimens of the English School. Of Architectural Subjects, one or two Prints will be given representing either Elevations, Plans, or perspective views, of the most admired public Edifices in England. In this department of the work, it is intended to furnish such a series of Plates, with appropriate Letter-press, as will fully explain the Design and Construction, as also the History, of the respective Buildings. Under the Class of Sculpture, each Number will present one finished Print, or two in Outline, from some approved Specimen by a British Artist.—4. The Literary Department will be supplied by such Gentlemen as are best calculated by professional Study, Erudition, or Taste, to furnish the most interesting and satisfactory Information on the respective Subjects of Painting, Architecture, Sculpture, Biography, &c. It is indeed the intention of the Proprietors to produce a Work that shall be calculated to satisfy the English Artist, gratify the Connoisseur, interest the discriminating Part of the Literati, both at Home and Abroad, and collectively exhibit the mental and professional Talents of our Countrymen.—5. A limited Number of Copies of the Portraits and Historical Prints will be worked in Colours and finished by the Pencil, so as to imitate the Style of Colouring and Effects of the original Pictures. Twenty-five Sets of Proofs will be worked on India Paper. The Prices of these will be specified with the first Number.

The Columbiad, a Poem on the Subject of America, by Mr. Barlow, will soon be reprinted in this Country.

Dr. William Neilson proposes to publish two large Maps of ancient and modern Geography combined. The first will comprehend all that Part of the World which was known to the Ancients, exhibiting together the ancient and modern Names of each Place. The second will contain only the central Part, or Roman and Grecian Empires, with their Dependencies. And on the sides of each Map will be alphabetical Lists of all the ancient Names, with the corresponding modern ones, Longitude, Latitude, &c. thus designed to form a complete View of ancient Geography, presented to the Eye at once.

A Selection from the Gentleman's Magazine, arranged under the heads of—1. History and Antiquities.—2. Ancient and Modern Literature, Criticism, and Philology.—3. Philosophy and Natural History.—4. Letters to and from eminent Persons.—5. Miscellaneous Articles, &c. to form three octavo Volumes, will shortly issue from the press at Oxford, under the Superintendance and Care of a Gentleman of that University.

Mr. M. Murfitt, of Trinity College, Cambridge, is about to publish an Essay on the Life and Character of Agesilaus, Son of Archidamus.

A History of the Germanic Empire, from the pen of Mr. Smith of Dublin, will shortly be given to the Public.

Dr. Adam Clarke has just completed a third Edition, much enlarged and improved, in 8vo. of "Fleury's Manners, Customs, &c. of the Ancient Israelites," with a Life of Fleury, &c.

Baynes's Catalogue of a large Collection of modern Books, including the best Works in Divinity, with many miscellaneous Articles, 8vo. gratis, is just completed;—Part 2, containing an extensive Collection of Second-hand theological Books, &c. will be published in July.

Nearly ready for publication "Ludlam's Rudiments of Mathematics," containing the Elements of Algebra, an Introduction to Euclid's Elements, and Plane Trigonometry. A new Edition, corrected and greatly enlarged, by M. Fryer, Teacher of the Mathematics, Superintendent of the Philosophical Institution, and Secretary to the Literary and Philosophical Society, Bristol. 1 vol. 8vo.

Dr. Mavor it is said will soon produce a Work on which he has been long engaged, viz. a Series of Catechisms on popular Subjects; The Mother's Catechism, a Catechism of Health, and another on General Knowledge, which will be followed in rapid succession by others on English History, Universal History, Geography, Animated Nature, Botany, the Laws and Constitution of England, the Bible, &c. They are intended to sell separately, or to form when collected two neat pocket volumes.

The Fifty-two Lectures (announced long ago) on the Church Catechism, by the Rev. Sir Adam Gordon, Bart. Prebendary of Bristol, and Rector of West Tilbury, will be published this month in 2 vols. 8vo.

The author of All the Talents and the Comet, has announced a Poem, intitled The Statesman, which will contain biographical Sketches of Mr. Pitt, Mr. Fox, Lord Nelson, &c.

Art. XXIII. LIST OF WORKS RECENTLY PUBLISHED.

ANTIQUITIES.

An Historical Survey of the Ecclesiastical Antiquities of France, with a View to illustrate the Rise and Progress of Gothic Architecture in Europe. By the Rev. G. D. Whittinton. 4to. 1l. 6s.

Greek Marbles, brought from the Shores of the Euxine, Archipélago, and Mediterranean, and deposited in the Vestibule of the Public Library of the University of Cambridge. By Edward Daniel Clarke, L.L. D. late Fellow of Jesus College, and Professor of Mineralogy in that University. Printed at Cambridge, by order of the Syndics of the Press. Embellished with four beautiful Plates, engraved by Tomkins, from designs by Flaxman, royal 8vo. 5s. 6d. and on imperial paper, with proof impressions of the Plates, 10s. 6d.

CLASSICAL LITERATURE.

Virgil Re-vindicated; being a free and candid Examination of Bishop Horsley's Tract on Virgil's Two Seasons of Honey; written in the Year 1807, in a Letter to the Rev. Mr. Pentycross, of Wallingford. By Henry Clarke, L.L. D. Professor of Astronomy and Experimental Philosophy at Marlow. 4to. 4s.

GEOGRAPHY.

A System of Geography, ancient and modern. By J. Playfair, D. D. F. R. S. Esq. Vol. II. 4to. 2l. 2s.

HISTORY.

An Historical Review of the Commercial, Political, and Moral State of Hindostan, from the earliest Periods to the present Time; the Rise and Progress of Christianity in the East, its present Condition, and the Means and Probability of its future Advancement, with an Introduction and Map illustrating the relative Situation of the British Empire in the East. By the Rev. Robert Chatfield, LL. B. Vicar of Chatteris, Cambridgeshire. 4to. 1l. 16s.

The Rise and Fall of States and Empires; or, the Antiquities of Nations; more particularly of the Celtic or Gaul. Containing a great variety of Historical, Chronological and Etymological Discoveries, many of them unknown both to the Greeks and Romans; with Tables of Greek, Latin, and Teutonic Words, which are taken from the Celtic Language. By M. Pézron. 8vo. 7s. 6d.

The History of Don Francisco de Miranda's Attempt to effect a Revolution in South America; in a Series of Letters. By James Biggs. Revised, corrected, and enlarged. To which are annexed, Sketches of the Life of Miranda, and Geographical Notices of the Caraccas. 8vo. 7s. 6d.

History of Brazil, comprising a Geographical Account of that Country; together with a Narrative of the most remarkable Events which have occurred there since its Discovery. By A. Grant, M. D. 8vo. 8s. 6d.

The Modern History of Hindostan, Vol. II. Part final, containing the History of India and the East India Company, during the seventeenth and part of the eighteenth Centuries. 4to. 1l. 1s.

MEDICINE.

A Practical Materia Medica, in which e various Articles are fully described and vided into Classes and Orders. 12mo. 5s.

METAPHYSICS.

Metaphysical Essays, containing the rinciples and fundamental Objects of the iences, with some Considerations on the uman Mind, &c. By Richard Kirwan, sq. LL. D. F. R. S. President of the Royal ish Academy, &c. Author of Elements of ineralogy, Geological Essays, and other orks. 8vo. 12s.

MISCELLANEOUS LITERATURE.

The Spirit of English Wit, being an en-rtaining Budget of laughable Anecdotes, c. 12mo. 5s.

The Spirit of the Public Journals for 808. 12mo. 7s.

Correspondence between the United States America and Great Britain. 1s. 6d.

An Answer to the Challenge given by . Blair, Esq. A. M. and published in Dr. ees's Cyclopedia, where this Gentleman s inserted a Cypher of his own invention, hich is actually inscrutable without the ey. By M. Gage. 10s. 6d.

An Attempt to elucidate the pernicious onsequences of a Deviation from the Prin-ples of the Orders of Council. 2s. 6d.

A Serious Admonition to his Royal High-ss the Duke of York, on the evil Ten-ency of Corrupt Communication. 1s. 6d.

The Gentleman's Library, being a Com-endium of the Duties of Life in Youth d Manhood. 12mo. 5s.

The Principles of Life Assurance explain-, together with new Plans of Assurance d Annuities. Adapted to the Prudent of l Classes, Civil and Military. By the ock Life Assurance Company. 1s.

An Attempt to ascertain a Theory for termining the Value of Funded Property, . 6d.

Ferdinand Vindicated, and Ministers De-nded. 1s. 6d.

Strictures on the present Government, vil, Military, and Political, of the British ssessions in India. 3s.

Ancient Indian Literature, illustrative of e Researches of the Asiatic Society, in-tituted in Bengal, January 15, 1804. 4to. 5s.

PHILOLOGY.

Latin Synonyms, with their different Sig-fications and Examples, taken from the st Latin Authors, by M. J. B. Dumesnil, tin Professor of Rhetoric in the College of Harcourt, and Principal of the College of Louis the Great, in the University of Paris. Translated into English, with Additions and Corrections, by the Rev. J. M. Gosset, 8vo. 15s.

POETRY.

The Muses' Bower, embellished with the Beauties of English Poetry. 4 vols. foolscap 8vo. 1l. 4s.

The Iliad of Homer, translated into English Blank Verse. By the Rev. James Morrice, A. M. late Student of Christ Church, Oxford; Rector of Betstranger, in the County of Kent, and Vicar of Flaver, Northamptonshire. 2 vols. 8vo. 1l. 1s.

Poems sacred to Love and Beauty, by Hugh Downman, M. D. 2 vols. foolscap 8vo, 10s. 6d.

Poemata Selecta Italorum, qui seculo decimo sexto Latine scripserunt, nonnullis adnotationibus illustrata. Post 8vo. 10s. 6d.

A Poetical Picture of America; being Observations made during a Residence of several Years at Alexandria and Norfolk, in Virginia. By a Lady. 12mo. 4s.

Gertrude of Wyoming, or the Pennsylvanian Cottage, and other Poems. By Thomas Campbell, Author of the Pleasures of Hope, &c. 4to. 1l. 5s.

Horæ Ionicæ; a Poem descriptive of the Ionian Islands and Part of the adjacent Coast of Greece; with a Postscript, containing Observations on the Romaic or modern Greek Language, as spoken in the Ionian Islands. By Walter Rodwell Wright, Esq. sometime his Britannic Majesty's Consul General for the Republic of the Seven Islands. 8vo. 4s.

THEOLOGY.

A Series of Discourses on the Principles of Religious Belief, as connected with Human Happiness and Improvement. By the Rev. R. Morehead. A. M. 8vo. 9s.

Treatises on the Seventy Years Captivity of the Jews, foretold by Jeremiah; and particularly on the Seventy Weeks Prophecy of Daniel, the truth of which is at last demonstrated. With some Remarks on different Subjects of Scripture. By the Rev. J. Thorold, Rector of Kencot, Oxon. 2s.

A Letter from a Country Clergyman to his Parishioners; in which are considered, a few of the Arguments and Practices of the modern Dissenters. By the Rev. John Nance, M. A. Chaplain to the Earl of Oxford and Mortimer, Fellow of Worcester College, Oxford, &c. 1s. 6d.

Paganism and Christianity Compared, in a Course of Lectures to the King's Scholars at Westminster, in the Years 1806, 7, and 8. By J. Ireland, D.D. 8vo. 10s. 6d.

An Inquiry into the Cause of the Holy Communion being so little attended. By T. Pennington, M. A. 1s. 6d.

A Sermon, preached at Woburn Chapel, Feb 8. 1809, being the Day appointed for a General Fast. By the Rev. W. Cockburn, A. M. 1s. 6d.

The State of the Established Church in a Series of Letters to the Right Hon. S. Perceval. 2s. 6d.

TRAVELS.

Travelling Sketches in Russia and Sweden, during the Years 1805—8. By R. K. Porter. 2 vols. 4to. 5l. 5s.

A Tour through Cornwall in the Autumn of 1808. By the Rev. R. Warner. 8vo. 9s.

CORRESPONDENCE.

Our learned Readers have probably perceived the gross and unfortunate Error, which through the hurry of preparing for the Press, crept into page 332 of this Volume, line 18 and 19. The hypothesis of the palæograph of the two readings should have been represented in the following manner, which the space will admit of being written by the pens of our indulgent Readers without much trouble.

Existing Text, ϹΑΡΚΑΗΟΩΝΕΙΙΙ.
Conjecture, ϹΑΡΚΑΗΩΝΗΟΕΠΙ.

In answer to some inquiries, we have the satisfaction to state, that our Review of *Zeal without Innovation*, which has been hitherto deferred on account of various hindrances, may be expected to appear in the next Number; in which it is probable the Pamphlets on the *Passive-Power Hypothesis* will also be discussed.

We have received Mr. Wrangham's very handsome and satisfactory letter, to expiate or explain some parts of his Sermon, to which we had objected in our March Number. Honourable as this letter is to his own talents and liberality, we are determined by the partial terms in which he has spoken of our labours, from laying it entire before our readers. It is but justice to him, however, to give an abstract of what is chiefly important in its contents. He assures us, that he did not intend the most distant allusion to the 'disinterested, pious, and indefatigable Baptist Missionaries' when speaking of '*sudden conversions*'. 'Having read,' he says, 'with equal care and admiration, seventeen numbers of their Periodical Accounts, I must have been the most unprincipled or the most prejudiced of men to pronounce them precipitate in their admission of Proselytes.' It appears evident, from his explanation, that the reason of his wishing an authorised English version to be the basis of the purposed Oriental Translations, was merely to furnish the Translators with the combined result of recent critical investigations, and not for the narrow purpose of securing its conformity to the English establishment. Of this, he says, 'I thought I had given a pledge, by suggesting a Congress of Delegates from the *seven* Universities of the United Kingdom and the *whole of the* British (including, in my sense of the word, the body of the Dissenting) *Clergy*. I have only to regret,' he proceeds, 'that "Sectarian", which appears in some degree to countenance your interpretation of the passage, should have been printed, p. 28. instead of "Socinian" notions.' 'After this,' he says, 'I am sure you will do me the justice to erase my name from your *High*-churchman list.' He excuses the figure of 'The Jordan flowing into the Thames', by a reference to the *In Tiberim defluxit Orontes* of the Roman Satirist; which may undoubtedly serve for an apology, if not for a justification.